BlogBooker
Free version: Low quality pictures

carljungdepthpsychologysite.blog

Contents

1 2022 **5**

December 5

Carl Jung on "Polytheism" - Anthology (2022-12-01 03:56) 5

Lionel Corbett Webinar December 18, 2022 FREE (2022-12-02 04:30) 8

Picture by a middle-aged man. In the center is a star. (2022-12-03 04:09) 14

This man of matter rises up too far in the world of the spirit, (2022-12-04 04:22) 16

Saturday. Liber Primus, chapter 3, "On the Service of the Soul" (2022-12-05 04:33) 19

Some Dreams of Dr. Jung's in The Black Books (2022-12-06 03:46) 23

C.G. Jung at Bollingen – Rare Documentary Footage - YouTube (2022-12-07 02:48) 27

Epilogue: the "optional" unconscious by Sonu Shamdasani (2022-12-08 04:11) . 27

Message from the Philemon Foundation (2022-12-09 04:23) 36

Transcendence from Below: The Embodied Feminine Mysticism of Marion Woodman (2022-12-10 04:35) 40

Elijah, Salome, King Herod, William Blake, John the Baptist in The Black Books (2022-12-11 04:31) 68

DESCENSUS AD INFERNOS: JUNG'S 'SEASON IN HELL - SONU SHAMDASANI (2022-12-12 04:34) 76

Picture by a middle-aged man. In the center is a star. The blue sky contains golden clouds. (2022-12-13 04:50) 105

Experiences concerning the psychic life of the child (2022-12-14 04:10) 109

Towards transcultural histories of psychotherapies - Sonu Shamdasani (2022-12-15 04:37) 125

Carl Jung : The achievement of personality (2022-12-16 04:05) 134

Carl Jung : The Meaning of Self-Knowledge (2022-12-17 04:19) 142

The Visions of Christiana Morgan (2022-12-17 04:41) 152

Carl Jung: The Meaning of Dreams (2022-12-18 04:29) 152

Carl Jung on his 'Father" and "Mother" - Anthology (2022-12-19 04:28) 168

"The Plight of the Individual in Modern Society" - Carl Jung (2022-12-20 04:16) . 172

Carl Jung's Persona: Behind the Mask (2022-12-21 04:26) 182

Individuation: Jung's Myth for Our Time (by James Hollis) (2022-12-22 03:59) . . 196

Nietzsche: Letters to his friends (2022-12-23 04:13) 206

Carl Jung "Sine Qua Non" - Anthology (2022-12-24 04:39) 220

Carl Jung: Classification by Type = The "Childish Parlor Game" "to stick labels on people..." (2022-12-25 03:10) 224

"To Imagination" by Emily Brontë (2022-12-26 04:21) 227

Marie Louise Von Franz : Alchemy and Individuation (2022-12-27 04:29) 236

Rainer Maria Rilke: Dwelling in Poetry (2022-12-28 04:45) 246

Albert Einstein : Society and Personality (2022-12-29 04:55) 258

John Keats : The Alchemy of Art (2022-12-30 07:39) 265

"A Man by the Name of Ziegler", by Hermann Hesse (2022-12-31 04:21) 276

1. 2022

December

Carl Jung on "Polytheism" - Anthology (2022-12-01 03:56)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

The Anima/Animus state is correlated with polytheism, the Self with monotheism. Carl Jung, CW 9ii, Para 427

This is no polytheism that I [Philemon] have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. Carl Jung, Red Book, Page 352

But the fact is that polytheism, this unending richness in the form of the divine essence, is somehow a more exact expression of the Indian soul than that of the perfected Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

As you know, through this encounter with high Roman culture, Christianity spread throughout the Germanic territories and fundamentally modified a primitive polytheism that, not yet theistic but still in the stage of demonism, was obliterated by it except for a few traces. That never happened in India. Carl Jung, Psychology of Yoga and Meditation, Page 256

The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified. Marie Louise Von Franz, C.G. Jung: His Myth in

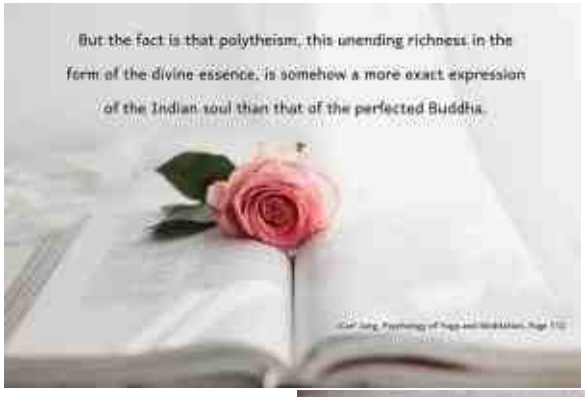
Amenophis IV achieved, by his reforms, a psychologically valuable work of interpretation. He united all the bull, ram, crocodile, and pile-dwelling gods into the sun-disc and made it clear that their various attributes were compatible with those of the sun. A similar fate overtook Hellenic and Roman polytheism as a result of the syncretistic strivings of later centuries. An excellent illustration of this is in the beautiful prayer of Lucius to the Queen of Heaven (the moon): Queen of heaven, whether thou be named Ceres, bountiful mother of earthly fruits, or heavenly Venus, or Phoebus' sister, or Proserpina, who strikest terror with midnight ululations . . .. thou that with soft feminine brightness dost illume the walls of all cities . . . Carl Jung, CW 5, Para 138

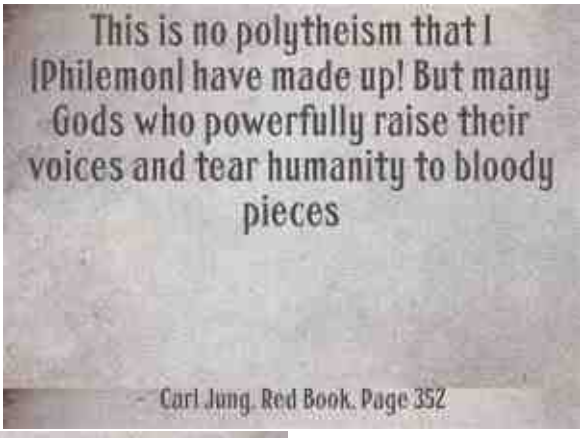
The transformation of libido through the symbol is a process that has been going on ever since the beginnings of humanity and continues still … This age-old function of the symbol is still present today, despite the fact that for many centuries the trend of mental development has been towards the suppression of individual symbol-formation … [A] step in this direction was … the extermination of polytheism … Carl Jung, CW 8, Para 92

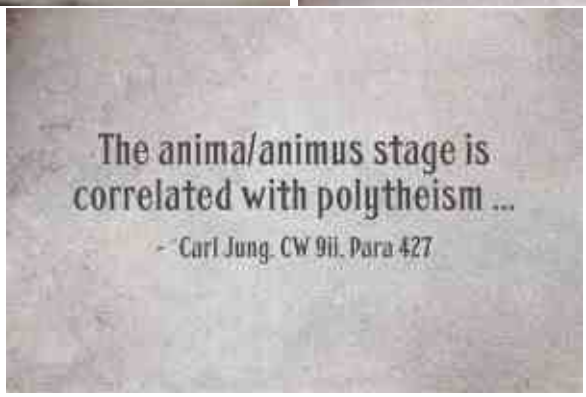
I mention these facts in order to illustrate how thin is the wall that separates us from pagan times. Besides that, the Germanic peoples never developed organically out of primitive polydemonism to polytheism and its philosophical subtleties, but in many places accepted Christian monotheism and its doctrine of redemption only at the sword's point of the Roman legions, as in Africa the machine-gun is the latent argument behind the Christian invasion Carl Jung, CW 9ii, Para 272.

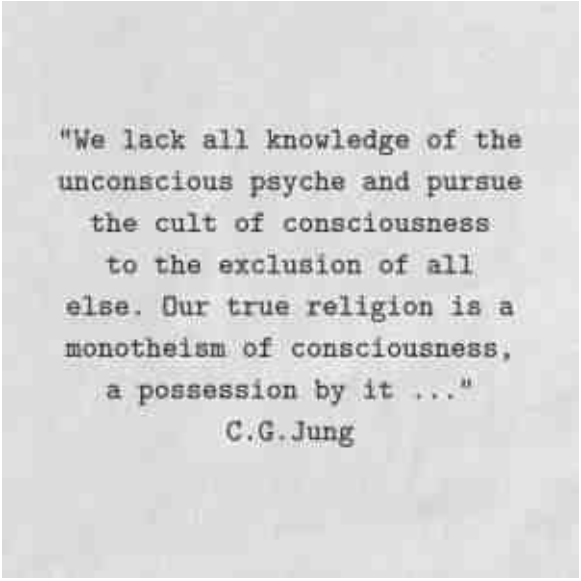
This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236

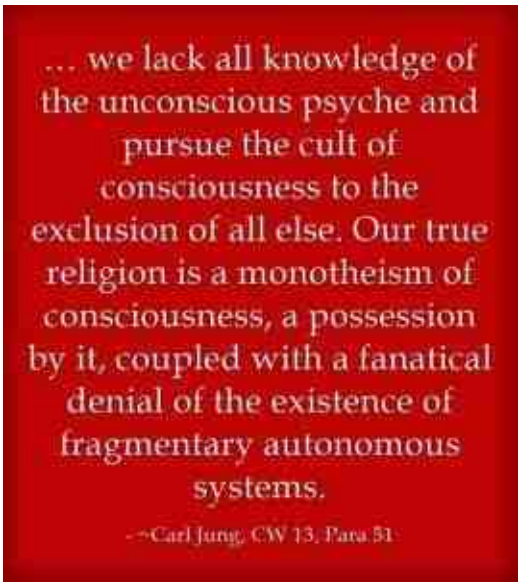
Only a little more than a thousand years ago we tumbled out of the crudest beginnings of polytheism into a highly developed Oriental religion which lifted the imaginative minds of half-savages to a height that in no way corresponded to their spiritual development … The repressed elements naturally did not develop, but went on vegetating in the unconscious, in their original barbarism. Carl Jung, CW 13, Para 70

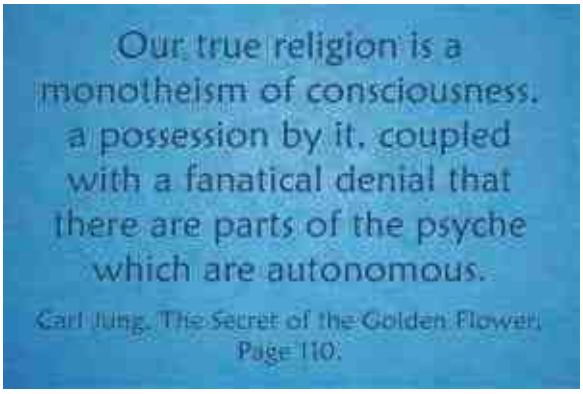

But the fact is that polytheism, this unending richness in the form of the divine essence, is somehow a more exact expression of the Indian soul than that of the perfected Buddha.


This is no polytheism that I [Philemon] have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces
~ Carl Jung. Red Book. Page 352


The anima/animus stage is correlated with polytheism ...
~ Carl Jung. CW 9ii. Para 427


"We lack all knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it ..."
C.G.Jung


... we lack all knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial of the existence of fragmentary autonomous systems.
~Carl Jung. CW 13. Para 31


Our true religion is a
monotheism of consciousness.
a possession by it, coupled
with a fanatical denial that
there are parts of the psyche
which are autonomous.
Carl Jung, The Secret of the Golden Flower,
Page 110.

1. https://www.facebook.com/groups/56536297291/

Lionel Corbett Webinar December 18, 2022 FREE (2022-12-02 04:30)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

The God-Image in Jung and the Monotheisms:
A Study in Contrast Presented by Lionel Corbett, MD**Sunday, December 18, 2022, 11 am - 1 pm PST (UTC -8)**

FREE ONLINE PROGRAM

[2]Register[3] for this program.
After registering, you will receive an email with the Zoom link.

This course meets the qualifications for 2 hours of continuing education for LMFTs, LCSWs, LPCCs, and/or LEPS as required by the California Board of Behavioral Sciences.

[4]Register for 2 CE hours $15 payable;
more information on our [5]Continuing Educati [6]on page.

This program will also be recorded and made available for free to anyone, along with a transcript, via a link on the [7]Past Programs page of our website.

DESCRIPTION

This lecture will contrast Jung's notion of the Self with traditional theistic approaches to the divine. Describing the range of ways in which the Self may appear within the psyche, we will explore the ways in which Jung's approach avoids the philosophical problems associated with the idea of God found in the Judeo-Christian tradition, and will show how Jung's approach allows the development of a personal spirituality rather than one based on doctrine and dogma. We will also examine Jung's notion of the dark side of the Self in his *Answer to Job*, and the arguments with theologians this book produced.

Dr. Lionel Corbett trained in medicine and psychiatry in England and as a Jungian Analyst at the C.G. Jung Institute of Chicago. He is a professor of depth psychology at Pacifica Graduate Institute, in Santa Barbara, California. He is the author of six books: *Psyche and the Sacred: The Religious Function of the Psyche; The Sacred Cauldron: Psychotherapy as a Spiritual Practice; The Soul in Anguish: Psychotherapeutic Approaches to Suffering; Understanding Evil: A Guide for Psychotherapists;* and *The God-Image: From Antiquity to Jung*. He is the co-editor of four volumes of collected papers: *Psyche's Stories*;*Depth Psychology, Meditations in the Field; Psychology at the Threshold;* and *Jung and Aging*.

Purchase Dr. Corbett's book *The God-Image: From Antiquity to Jung* on [8]Amazon

Learning objectives:

- Compare Jung's notion of the Self to the traditional theistic approaches to the divine.
- List three ways in which the Self may appear within the psyche.
- Explain how the influence of early family dynamics influences a person's image of God and how it can be transformed.

THE C.G. JUNG CLUB OF ORANGE COUNTY

The C.G. Jung Club of Orange County provides quality educational programs designed to promote the study and discussion of Jungian psychology, also known as Analytical Psychology. The programs elaborate and amplify the ideas of C.G. Jung by exploring diverse perspectives of Jungian psychology, as well as a wide range of subjects studied by Jung and his followers, such as mythology and comparative religion. We seek to understand the human psyche through the psychological theories and therapeutic methods pioneered by C.G. Jung and the current use of Jungian concepts by contemporary Jungian analysts.

Continuing Education Credits

The C.G. Jung Club of Orange County is approved by the California Association of Marriage and Family Therapists (CAMFT) to sponsor continuing education for LCSWs, LMFTs, LPCCs, and LEPs. The C.G. Jung Club of Orange County maintains responsibility for all programs and their content.

Our programs include Zoom's live transcription feature which automatically provides running captions. To request other disability accommodations, contact mail@junginoc.org.

If you are not satisfied with this program, please submit your grievance to mail@junginoc.org.

For more information about the Jung Club of Orange County, visit the Club's [9]website

[10]mail@junginoc.org
714-964-5741[11]unsubscribe from this list [12]update your subscriber info

1. https://www.facebook.com/groups/56536297291/?mibextid=6NoCDW
2. https://uci.zoom.us/meeting/register/tJUtcu6rrzgtG9ZE9fx2DHzniiYj7vzG5UlQ
3. http://%20https//uci.zoom.us/meeting/register/tJwud-quqzgrGtKrmb-GPm8cXa05g5jNZ8FU
4. https://www.junginoc.org/ce-registration-form
5. https://www.junginoc.org/continuing-education
6. https://www.junginoc.org/continuing-education
7. https://www.junginoc.org/past-programs

8. https://smile.amazon.com/God-Image-Antiquity-Jung-Lionel-Corbett/dp/1630519847/ref=sr_1_1?crid=1FUNTLEAK6XGW&keywords=lionel+corbett+the+god-image&qid=166361838
9. https://www.junginoc.org/
10. http://mail@junginoc.org/
11. https://junginoc.us19.list-manage.com/unsubscribe?u=c0106192a152c74dc8b309bea&id=3780f6f274&e=60e1a1326c&c=d0fa7a08d7
12. https://junginoc.us19.list-manage.com/profile?u=c0106192a152c74dc8b309bea&id=3780f6f274&e=60e1a1326c

---

Picture by a middle-aged man. In the center is a star. (2022-12-03 04:09)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Image 105, LN

In 1930, Jung anonymously reproduced this image in "Commentary on The Secret of the Golden Flower" as a mandala painted by a male patient during treatment.

He reproduced it again in 1952 in "Concerning Mandala Symbolism" and wrote:

Picture by a middle-aged man. In the center is a star. The blue sky contains golden clouds.

At the four cardinal points we see human figures: at the top, an old man in the attitude of contemplation; at the bottom, Loki or Hephaestus with red, flaming hair, holding in his hands a temple.

To the right and left are a light and dark female figure.

Together they indicate four aspects of the personality, or four archetypal figures belonging, as it were, to the periphery of the self.

The two female figures can be recognized without difficulty as the two aspects of the anima.

The old man corresponds to the archetype of meaning, or of the spirit, and the dark chthonic figure to the opposite of the Wise Old Man, namely the magical (and sometimes destructive) luciferian element.

In alchemy it is Hermes Trismegistus versus Mercurius, the evasive "trickster."

The circle enclosing the sky contains structures or organisms that look like protozoa.

The sixteen globes painted in four colors just outside the circle derived originally from an eye motif and therefore stand for the observing and discriminating consciousness.

Similarly, the ornaments in the next circle, all opening inwards, are rather like vessels pouring out their content toward thecentre. [Fn: There is a similar conception in alchemy, in the Ripley Scrowle and its variants (Psychology and Alchemy, fig. 257). There it is the planetary Gods who are pouring their qualities into the bath of rebirth.]

On the other hand the ornaments along the rim open outward, as if to receive something from outside.

That is, in the individuation process what were originally projections stream back "inside" and are integrated into the personality again.

Here, in contrast to Figure 25, "Above" and "Below," male and female, are integrated, as in the alchemical hermaphrodite (CW 9, pt. I, § 682).

The figure at the top is Philemon and the figure at the bottom is Ka. Editor, The Black Books, Vol. I, Page 134.

1. https://www.facebook.com/groups/56536297291/

This man of matter rises up too far in the world of the spirit, (2022-12-04 04:22)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Image 109, LN.

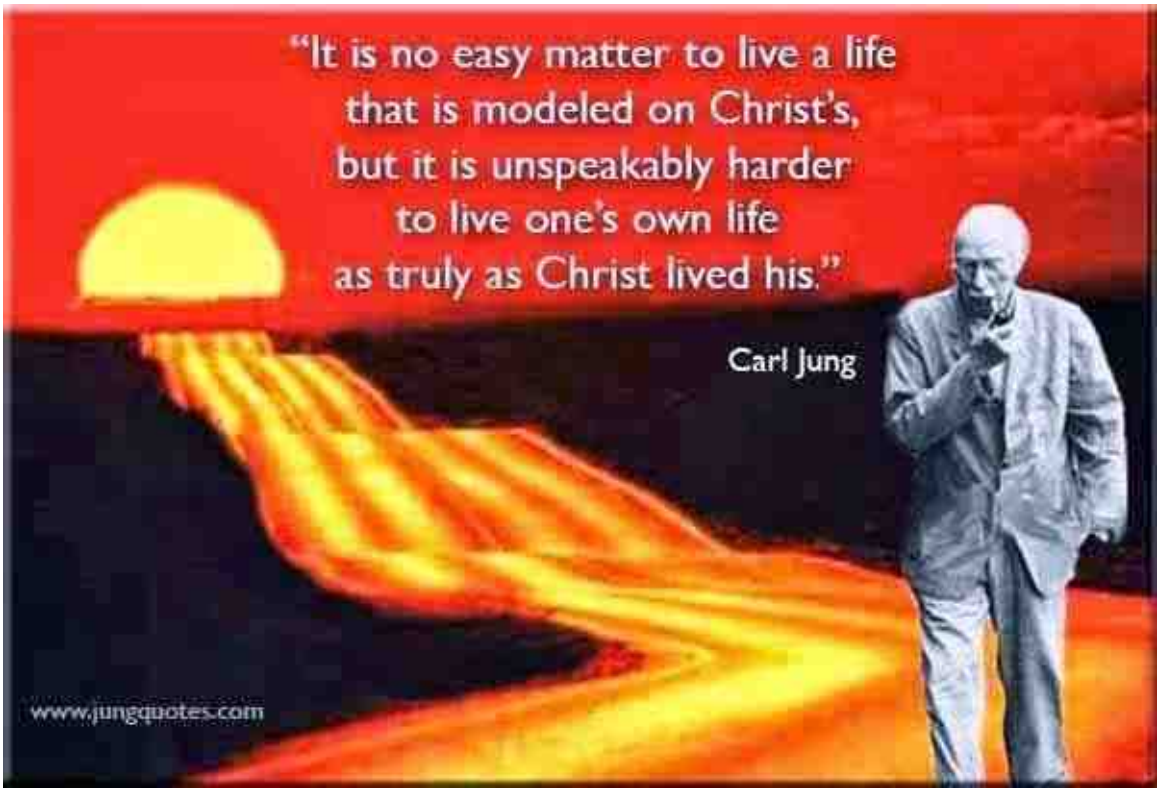
The legend reads:

"This man of matter rises up too far in the world of the spirit, there the spirit bores through his heart with the golden ray. He falls with joy and disintegrates. The serpent, who is the evil one, could not remain in the world of the spirit." Editor, The Black Books, Book 1, Page 136

Image III, LN. The legend reads:

"The serpent fell dead onto the earth. And that was the umbilical cord of a new birth." Editor, The Black Books, Book 1, Page 138

C.G. Jung
Letter to
Schmid
11 June 1958
Matter.. as the name shows, also
contains the mother-idea although
it refers to a scientific concept.


"It is no easy matter to live a life
that is modeled on Christ's,
but it is unspeakably harder
to live one's own life
as truly as Christ lived his."
Carl Jung
www.jungquotes.com

1. https://www.facebook.com/groups/56536297291/

Saturday. Liber Primus, chapter 3, "On the Service of the Soul" **(2022-12-05 04:33)**

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

"You thought you knew
That abyss?
Oh you clever people!
It is another thing to experience it.
Everything will happen to you."
-C.G. Jung, Liber Primus fol. iv(r)
CG Jung

Saturday. Liber Primus, chapter 3, "On the Service of the Soul" (LN, p. 137).

On November 21 Jung had given a presentation to the Zurich Psychoanalytical Society on "Formulations regarding the psychology of the unconscious."

The minutes report:

At first there was a short explanation of the libido concept.

Psychological phenomena are manifestations of an energy.

In psychology we call this energy libido, and it can roughly be compared to Schopenhauer's will, the platonic eros, the elan vital, or the like.

The libido, which does not imply any sexual meaning, is not a power in the old sense, but an imperceptible thought, a numeric factor, which cannot be attributed to the objective reality.

The libido concept corresponds to the energetic perception of conservation and transformation of energy sums; yet the equivalent transformation do not have to be similar in character, as, for instance, in the old chemistry everything was related to the same phlogiston.

It is a similar fallacy to talk of religion as sexuality, because sexual manifestations are replaced by religious ones.

There are different states of energy; first they have to be looked at kinetically.

The object is occupied and that way a conditioning influence on the subject is created.

But the occupying energy emanates from the subject.

That way the outer world obtains a larger emotional value, like extraversion, which is not the same as transference.

Next to this there is introversion, where the subjective holds the upper hand.

Extraversion and introversion can be conditional, e.g., in the case of conditional extraversion.

The occupation of the outer ·world is only temporary, e.g., the ideological system is supported by reality, but the end goal is of introverse nature; everything goes sub specie of the system.-In the case of conditional introversion the outer realm dominates, because the end goal is extraverted nature; that is why, for instance, the empiricist goes only so far as his experience allows him to.-The normal waking state is of extraverted nature, but it might be a conditional introversion in order to turn toward nature.

The sleeping state is entirely introverted.

Even in the case of abnormal fluctuations the energetic interpretation does not assume absolute vacillations.

Where there is no manifestation one must assume an inner equivalent.

In the case of dementia praecox the patient erects a reality inside; also in the case of melancholy a major part is occupied with the inner equivalent.

In the case of the neurotic the unconscious is always occupied with the creation of a new form of adaptation; this might also be the case for the melancholy.

The abnormal extra- and introversion. In the former case absolute valence is bestowed upon reality through an occupying energy that is lost to the subject.

The occupation of the subject is practically zero.

From that follows an immense lack of balance.

The libido moves into the object, subjectivizes and anthropomorphises the object.- The abnormal introversion withdraws energy occupation from the object.

Because the contemporary reality function ceases, a former is activated. Infantilisms gain an absolute value.

That is the reason for the longing for the childhood land cf. Holderlin.

In the case of hysteria the hysterical symptoms have to be grasped as reactive attempts of the nervous system.

They lend themselves to arouse compassion, e.g., the barking cough in order to fill the inner lack of the hysteric patient.

To be bound to bed by symptoms equals a compulsory introversion, i.e., a useful biological reaction.

It is a conditional introversion.

In contrast dementia praecox is linked with conditional transference (extraversion).

The negativism leads to the exclusion of the conditioning influence of the outer world, the delusional systems serve to establish a connection with reality.

The transference is an involuntary extraversion that exceeds every limit.

If it is arbitrary, it can lead to a cultural achievement as it intentionally exceeds the doubt.

In the same way the introversion is only pathological at first, but it can also represent an intentional immersion in itself, in order to assert itself anyway.

In so far as the introversion is abnormal, i.e., ·with the loss of the reality function, it is always regressive, i.e., with historical equivalents of reality, passive movement of libido.

Infantile things are the primordial seeds.

This was followed by a lively discussion involving Alphonse Maeder, Franz Riklin, Alexander von

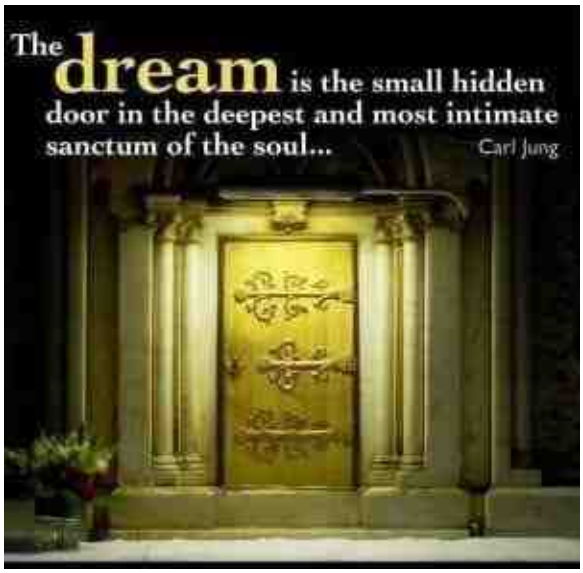
Muralt, Oskar Pfister and Hans Schmid. The Black Books, Book 2, Page 158-159, fn 48

1. https://www.facebook.com/groups/56536297291/

Some Dreams of Dr. Jung’s in The Black Books (2022-12-06 03:46)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



Half a year or so before I had that dream about the white bird I dreamed the following:

I was in a southern town, on a rising street with narrow half-landings.

It was twelve o’clock midday-bright sunshine.

An old Austrian customs guard or someone similar passes by me, lost in thought.

Someone says:

That is one who cannot die. He died already 30-40 years ago, but has not yet managed to decompose.

I was very surprised. Here a striking figure came, a knight of powerful build, clad in yellowish armor.

He looks solid and inscrutable and nothing impresses him. On his back he carried a red Maltese cross.

He has continued to exist from the 12th century and daily between 12 and 1 o’clock

midday he takes the same route.

No one marvels at these two apparitions, but I was extremely surprised.

I hold back my interpretive skills. As regards the old Austrian, Freud occurred to me; as regards the knight, I myself.

In 1925 he gave the following interpretation of this dream:

"The meaning of the dream lies in the principle of the ancestral figure: not the Austrian officer- obviously he stood for the Freudian theory-but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a #symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed again, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation" (Introduction to] Jungian Psychology, p. 42).

In Memories, Jung commented on this dream in the context of his relation to Freud (pp. 186ff.) .

He added:

"The stories of the Grail had been of the greatest importance to me ever since I read them, at the age of fifteen, for the first time.

I had an inkling that a great secret lay hidden behind those stories.

Therefore it seemed quite natural to me that the dream should conjure up the world of the Knights of the Grail and their quest-for that was, in the deepest sense, my own world, which had scarcely anything to do with Freud’s.

My whole being was seeking for something still unknown which might confer meaning upon the banality of life" (p. 189). Carl Jung, The Black Books, Book 2, Page 160, fn 53

After that I had this dream around l 1/2 years ago:

I am lying on a bed with my wife in a chamber with an open ceiling (similar to the roofless houses of Pompeii.)

All at once my wife startles and climbs the wall rapidly and disappears upward.

She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake.

At that moment I was woken in reality by a strong noise from the window shutter, as if pebbles are thrown against it.

In the room something strange trips on the floor, something like a larger bird. I rush to make light.

Outside the moon shines bright, everything is still. Inside nothing. I look at my watch: 3 o'clock.

The next morning at 7am a telegram that Hedwig Sturzenegger has died suddenly and unexpectedly.

Retrospective investigations revealed that she had died at 3 o'clock at night. Carl Jung, The Black Books, Book 2, Page 161

On 3rd Aug. 1913 on my journey to England, I had a dream:

I am sitting opposite to an elderly lady and admire how quickly she has grasped the analysis; suddenly there appears a little child's hand, it turns my head around and I see the little blond girl with ineffable delight, she kisses me and I wake up with tears of emotion.

This dream provided me with great assurance for the time in London (congress).

Middle Ages: I am together with peasants who want to plunder a monastery.

At nightfall the monastery ought to be captured. We hide ourselves in the shadow of the wall.

But the leader, a bad fellow, gets frightened and retreats with his gang. I stay. Carl Jung, The Black Books, Book 2, Page 161-162

Hedwig Sturzenegger, nee Bendel (1876- 1912), was a first cousin of Emma Jung's. She died of leukemia.

In Memories, Jung wrote:

"I dreamed that my wife's bed was a deep pit with stone walls.

It was a grave, and somehow had a suggestion of antiquity about it.

Then I heard a deep sigh, as if someone were giving up the ghost.

A figure that resembled my wife sat up in the pit and floated upward.

She wore a white gown into which curious black symbols were woven.

I awoke, roused my wife, and checked the time. It was three o'clock in the morning.

The dream was so curious that I thought at once that it might signify a death.

At seven o'clock came the news that a cousin of my wife had died at three o'clock in the morning!" (p. 332). Carl Jung, The Black Books, Book 2, Page 161. Fn 55

fragmentary intermezzo:

My mother-in-law has brought home with her an interesting book from

Munich entitled: The Spread of Buddhism in England.

There it is shown that Buddhist monasteries spread all over England in a dangerous way.

It comes with depictions of monasteries in medieval form, circumvallated twice, with big cannons.

The book contains texts translated from the Sanskrit. Uncle and Aunt Bendel (the biggest philistines!) have read it.

She has not understood an expression, "masturbationis causa," uncle explains it to her. I am very interested in the book. Carl Jung, The Black Books, Book 2, Page 162.

The monastery was destroyed a long time ago. Grass grows on the ruins. I am sitting at a derelict well in a courtyard.

From the well grows a tripartite tree, with a delightful green shade.

I look down and remember the monks, and it seems to me as if they had sat on this place the same way.

In the depths of the well I can see delicate wire meshes, each of them representing an underground floor, where the monks used to walk.

On the uppermost mesh lie small, pea-sized red pellets.

These are falling into the depths and get caught in certain meshes.

This way the upper meditating monk can indicate to the observers below what thoughts he has.

The monastery is in existence again, I am in the past. A mighty corridor.

I see lay brothers, strong men in different costumes (furs, white pleated clothes, medi-aeval to ancient).

Then Carl Jung, The Black Books, Book 2, Page 162-163

1. https://www.facebook.com/groups/56536297291/

C.G. Jung at Bollingen – Rare Documentary Footage - YouTube (2022-12-07 02:48)

[paypal _donation _button border="5"]

C.G. Jung at Bollingen – Rare Documentary Footage

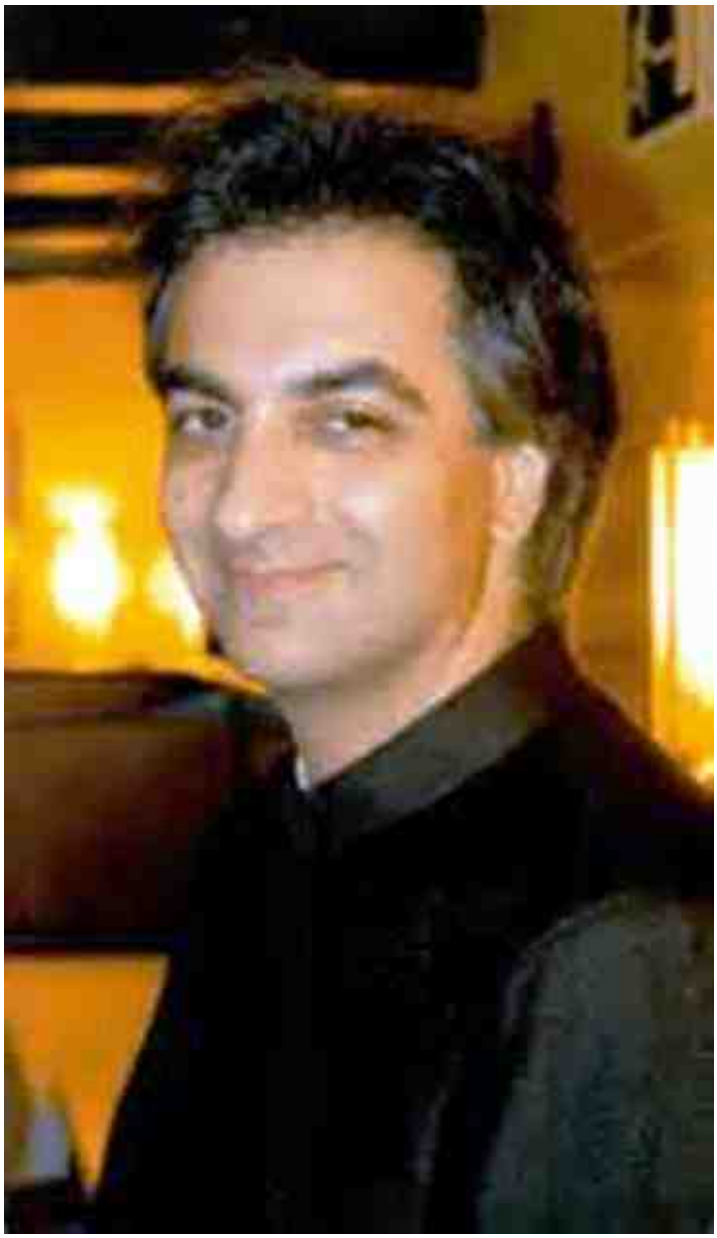
[1]C.G. Jung at Bollingen - Rare Footage YouTube

1. https://www.youtube.com/watch?v=udKqfxjj_7Q

Epilogue: the “optional” unconscious by Sonu Shamdasani (2022-12-08 04:11)

[paypal _donation _button border="5"]

[1]



[2]Angus Nicholls - Thinking the Unconscious: Nineteenth-Century German Thought

Epilogue: the “optional” unconscious by Sonu Shamdasani

In the course of the nineteenth century, concepts of consciousness underwent a transformation as competing concepts of unconscious mental functioning were developed in

philosophy, physiology, biology, and psychology and psychical research in Europe and the United States.

The papers in this volume have mainly traced trajectories of concepts of the unconscious in nineteenth-century German philosophical and literary thought. Alongside these philosophical developments, concepts of the unconscious were developed in other disciplines.

For example, in nineteenth-century British physiology, this took place through an expansion of the concept of reflex action. Under the rubric of "uncon-scious cerebration," William Carpenter (1813–85) maintained that a large proportion of mental activity takes place automatically, which is to say unconsciously.

At the same time, notions of organic memory arose in German biology, based on Jean-Baptiste Lamarck's (1744–1829) theory of the inheritance of acquired characteristics and Ernst Haeckel's (1834–1919) biogenetic law that ontogeny recapitulated phylogeny.

Through figures such as the German physiologist Ewald Hering (1834–1918), trans-individual and collective concepts of the unconscious were developed, wherein the unconscious was seen to contain and transmit the history of the race.

However, the most lasting legacy of these developments lay in the dynamic psychologies and psychotherapies of the twentieth century.

As the basis for an explanation of psychopathology, the term was taken up for a while in twentieth-century psychiatry, and more widely within psychotherapy, where it became a means of explaining human behavior in general and a new source for self-knowledge, which increasingly came to signify knowledge of what was unconscious, in some shape or form, to the self.

The unconscious demonstrates the manner in which psychological concepts, despite their disputed status, have been taken on by large sectors of contemporary Western societies and entered the vernacular. Elsewhere, I have reconstructed the history of these multiple formations, and some of their complex intersections.

Drawing upon these works, I intend here to reflect upon the status of these concepts.1

Any consideration of the history of the unconscious is indebted to Henri Ellenberger's monumental *Discovery of the Unconscious* (1970).

Ellenberger's text marked the constitution and delineation of a new field of enquiry. His central assumption is embedded in the title of his work. As Mark Micale aptly notes, for Ellenberger, "the unconscious mind was not invented, or formulated, it was 'discovered."'

For Ellenberger, the reality and existence of the unconscious as a natural object was unquestioned, with different conceptions of the unconscious figuring as competing maps of a preexisting and ontologically secure terrain. A singular reality was supposed to underlie the multiple depictions.

However, to grasp the historical constitution of the unconscious, such naturalism needs

to be set aside. Without this suspension, the modes in which the unconscious came to be conceived of as a natural object, whose existence could simply be taken for granted, cannot be grasped.

At the end of the nineteenth century, many figures in the West sought to establish a scientific psychology that would be independent of philosophy, theology, biology, anthropology, literature, medicine, and neurology, whilst taking over their traditional subject matters.

The very possibility of psychology rested upon the successful negotiation of these disciplinary crossings. The larger share of the questions that psychologists took up had already been posed and elaborated in these prior disciplines. They had to prise their subjects from the preserves of other specialists.

Through becoming a science, it was hoped that psychology would be able to solve questions that had vexed thinkers for centuries, and to replace superstition, folk wisdom, and metaphysical speculation with the rule of universal law.The result would amount to nothing less than the completion and culmination of the scientific revolution.

A critical mutation occurred in the last quarter of the nineteenth century, during which conceptions of the unconscious became the basis for dynamic psychologies. Psychologists and philosophers were concerned with the questions that were posed by hypnosis, dreams, glossolalia,

fugues, automatic writing, maladies of memory, hallucinations, telepathy and other alterations of the personality that seemed to pose formidable problems for the philosophy and psychology of consciousness. In 1890, whilst reflecting on the future of science, the French philosopher Ernst Renan (1823–92) stated:

In studying the psychology of the individual, sleep, madness, delirium, som-nambulism, hallucination offer a far more favourable field of experience than the normal state. Phenomena, which in the normal state are almost effaced because of their tenuousness, appear more palpable in extraordinary crises because they are exaggerated … human psychology will have to be constructed by studying the madness of mankind.

A general reordering of the relations between the normal and the pathological, the regular and the irregular took place at this time, which was constitutive of modern psychology. For the dynamic psychologies that flourished, the term that was most frequently used to conceptualize such states was the unconscious.

In 1890, Eduard von Hartmann wrote of its advent that: it was in the air and prepared from all sides; furthermore, it was also a requirement of the progress of the self-consciousness and self-understanding of mankind, and only because it was all this could it find such a quick and favourable acceptance with the public, so that one can now almost hear the sparrows chirping about it from the rooftops.5

That same year, with characteristic prescience, William James (1842–1910) noted what was to bedevil the use of the term. He wrote of the distinction between the conscious and the unconscious, that “it is the sovereign means for believing what one likes in psychology, and of turning what might become a science into a tumbling ground for whimsies.”6

For the dynamic psychologies, the concept of the unconscious was intended to carry the aspirations of their "will to science," and the attempt to form a unitary discipline of psychology. In this regard, the unconscious presented an ideal term.

It was a site where new universal laws could be discovered and where periodic tables could be established. It enabled them to delineate their own domain of the mind and people it with a plethora of objects, mechanisms, and special modes of functioning, described in a language modeled after the technical languages of the natural sciences.

There was little that could not be explained via the unconscious: dreams, delusions, passions, inspirations, and even religious experience. The unconscious of the psychologists had to be differentiated from that of the philosophers, to enable it to be presented as a scientific concept. In most cases, this was simply accomplished through a denial of filiation.

Consequently, Hartmann's philosophy of the unconscious came in for extended criticism from psychologists. Physiologists were also at pains to differentiate their conceptions of the unconscious from Hartmann's. A case in point is the German psychologist Hermann Ebbinghaus (1850–1909), whose 1885 work *On Memory* (*Über das Gedächtnis*) was critical in establishing the experimental investigation of memory, and who wrote his 1873 dissertation as a critique of Hartmann's work. Ebbinghaus contended that what was true in Hartmann's book was not new, what was new in it was not true.

Everything essential in it went back to Schopenhauer.

In 1889, the American psychologist James Mark Baldwin (1861–1934) subjected the concept of the unconscious to a critique in his *Handbook of Psychology: Sense and Intellect.*8 Von Hartmann's views were simply dismissed for being metaphysical. Baldwin concluded:

Phenomena called "unconscious mental states" may be accounted for partly from the physical side, as excitations inadequate to a mental effect, and partly from the mental side, as states of least consciousness. Where, in the progressive subsistence of consciousness, these two classes of fact come together we have no means of knowing … As Binet says, if there be unconscious mental phenomena, "we know absolutely nothing about them."

Oswald Külpe (1862–1915), a former student of Wilhelm Wundt who played a key role in establishing the experimental study of thought, gave an extended account of von Hartmann's work in his *The Philosophy of the Present in Germany* (*Die Philosophie der Gegenwart in Deutschland*, 1902)

that indicates its contemporary significance. Külpe saw Hartmann's system as being, like that of Schopenhauer, "more a mythologically-colored speculation, like the myths of Plato, rather than an extension and completion of scientific knowledge."

In 1890, William James devoted an extended section of his *Principles of Psychology* to a critique of the concept of the unconscious. In his chapter on the "mind-stuff" theory, James dealt with the existence of unconscious mental states. He set out ten supposed proofs of the unconscious, which were "most systematically urged" by von Hartmann, and then subjected them to a detailed point by point refutation.

What was significant in James' approach was that in each case, while recognizing the

existence of the particular phenomenon in question, he demonstrated that they were amenable to other forms of explanation, which were in turn quite distinct from one another.

In place of the monistic appeal to the unconscious, what was required was a pluralistic account of diverse phenomena. James dismissed von Hartmann's work, arguing that Hartmann fairly boxes the compass of the universe with the principle of unconscious thought.

For him there is no nameable thing that does not exemplify it the same is true of Schopenhauer.

Likewise, there were critiques of psychological conceptions of the unconscious.

Hippolyte Bernheim (1840–1919), who had played a central role in instigating the modern hypnotic and psychotherapeutic movements, cri-tiqued the "hypnotic unconscious," or the utilization of the unconscious to explain the hypnotic state. According to Bernheim, "this false idea of the unconscious has been the source of all the errors which have been committed.

The subject is conscious … The hypnotic unconscious … does not exist."

Bernheim argued that the presumption of hypnotic amnesia was a mistake. Far from being unaware of their surroundings, hypnotized individuals were acutely aware of their surroundings, and responsive to cues:

When memories of the somnambulistic state seem completely erased and when the subject cannot retrieve them spontaneously, it is sufficient to say to him, "You are going to remember everything that has happened." If the subject doesn't recover everything quickly, I put my hand on his forehead and say, "You are going to remember."

After a certain time, the subject concentrates, recalls everything, and reports accurately everything that has happened.

This proves that awareness is not abolished, that the somnambulist never acts like an unconscious robot, that he sees, hears, and knows what he is doing. He is dominated by images, ideas, suggested impressions, heightened credulity, and a tendency to obedience which is unrestrained […] This is not unconscious- ness – it is another state of consciousness.

As we may recall, post-hypnotic suggestion was precisely what Bernheim's translator Sigmund Freud appealed to as demonstrating the proof of the unconscious.

In 1915, he wrote: "Incidentally, even before the time of psycho-analysis, hypnotic experiments, and especially post-hypnotic suggestion, had tangibly demonstrated the existence and mode of operation of the mental unconscious."15

There was little that joined William James to Wilhelm Wundt, but one point in common was the critique of the concept of the unconscious. In his *Lectures on Human and Animal Psychology* (*Vorlesungen ueber die Menschen- und Thierseele*, 1863) Wundt argued that the interest in the unconscious arose from the false assumption that consciousness was a mental condition, a kind of stage upon which our representations

appeared like actors. This view led to the interest in what took place behind the scenes, i.e. in the unconscious. By contrast, Wundt argued that consciousness, unlike the stage, did

not remain when the processes we are conscious of passed away, and that we knew nothing of a representation when it had disappeared from consciousness:

There is scarcely any view which has been a greater source of error in psych- ology than that which regards representations as imperishable objects which may rise and sink … but which, once they exist, are only distinguished by their changing distribution of consciousness and unconsciousness.16

Wundt contended that representations, like other mental experiences, were processes and occurrences, as opposed to objects.

Throughout the twentieth century, concepts of the unconscious continued to have a con- tested status.

On the one hand, they have figured as the corner-stone for the plethora of psychoanalyses and dynamic psychotherapies, where, regardless of their status, they were operation-alized as the theoretical basis for therapeutic interventions. Within this domain, there was further strife between different versions of the unconscious: Freudian, Jungian, and otherwise. On the other hand, they have had little place in mainstream experimental and social psychologies, where they were largely dismissed.

However, protagonists and critics of the unconscious have in the main both tended to share commitments to realist ontologies and a correspondence theory of truth: either the unconscious exists, or it does not (or the unconscious of one particular school exists, and the unconscious of all the others does not). In other words, either people have unconsciouses, or they don't. Such positions fail to do adequate justice to the mode in which psychologies have functioned.

In a quasi-Wittgensteinian manner, I use the term "concept" here in a wide sense, as encompassing the ensemble of practices gathered under a term, what it enables one to do, and the uses to which it is put. Such breadth of consideration is necessary because, in the twentieth century, the unconscious became institutionalized, spawning a vast network of associations, guilds, and training societies, as well as becoming an influential societal idiom or idiolect.

Concerning the functioning of psychological concepts, I take my cue from William James' discussion in *The Principles of Psychology* concerning

conceptions of hypnosis. James discussed the conflicts between the late nineteenth-century hypnotic schools. Concerning differing theories of the trance state, he wrote:

The three states of Charcot, the strange reflexes of Heidenheim, and all the other bodily phenomena which have been called direct consequences of the trance-state itself, are not such. They are products of suggestion, the trance-state having no particular outward symp- toms of its own; but without the trance-state there, those particular suggestions could never have been success- fully made.

Whilst conceived in a realist mode, psychological theories actually created new forms of experience, due to the impressionability of the trance state.

This enabled any theory to be “realized.” James’ discussions of theories of trance are not solely concerned with one phenomenon, but with the malleability of experience to conceptual reframing in general, and how concepts become real. From this perspective, the context of clinical investigation does not uncover pure phenomena as such, as the phenomenon in question takes on the characteristics of the theory and parades it.

From this perspective, theories of the unconscious functioned in a productive manner: far from being perpetually rediscovered and uncovered in a posi-tivistic manner, the psychological unconscious was an artefact produced in the clinic.

The theories in question do not function in a descriptive manner, but are more akin to theatrical scripts or stage directions.

However, this is by no means to say that the unconscious produced by such operations is illusory, unreal, or merely fictitious. Psychologies and psychotherapies have generated a plethora of optional ontologies through which individuals have come to rescript their lives.

One of the most prominent among these has been that of the unconscious, which became one of the most powerful artefacts of modern psychology. From this perspective, one may raise the question as to what type of objects such unconsciouses are, and what uses they have been put to.

In this regard, concepts of the unconscious clearly had significant epis- temological and professional utilities, which were interconnected.

The unconscious was conceived as a natural object, which was trans-historical and cross-cultural. For psychoanalysts, everyone who had ever been alive must have had an unconscious, and furthermore, one whose laws had been discovered and laid down by Freud.

There was no place for cultural variation, or the possibility of accepting that other peoples might have equally compelling alternative ontological conceptions and effective narratives of sickness and healing with no need for an unconscious. Consequently, historical and cross-cultural variations were nullified.

With the unconscious, psychologists had their own epistemological object, with its particular laws, processes, and modes of functioning, just like other natural sciences, with compendious grammars of interpretive rules, which required special modes of training and instruction to be initiated into.

This gave the sense that the disciplinary separation of psychology from other disciplines has been successfully negotiated, and indeed, that psychology could be considered to be a real entity that existed.

Within psychotherapy (at a theoretical level, as opposed to what occurred in practice) the unconscious led to the notion that the task of the psychotherapist lay in uncovering partially recessed unconscious rep- resentations which were concealed to the subject themselves but visible to the psychotherapist, whose task was one of transcribing behavior into the theoretical language of the unconscious. As such, the unconscious became a manner of rescripting the narrative description of a life, and a mode of hermeneutics for giving it significance.

This language clearly did not remain a professional preserve, and was taken on by large social groupings, for whom it became a compelling form of self-description.

In this perspective, posing the question as to whether the unconscious exists or not is generally unhelpful, as whatever one's views on this may be, we are faced today with a situation where a large body of people consider that they (and others) have an unconscious, and a still larger body of people consider that they (and others) don't.

Geographically speaking, it would be possible in an approximate sense to chart this on a map upon which one would in all likelihood see the greatest density of individuals "with an unconscious" conglomerated around the European and American metropolises, with a minimal density in the so-called developing regions, such as Africa, China, and the Indian subcontinent.

Given this situation, it would be useful to imagine how an anthropology of psychology might envisage such questions.

For instance, one might ask, how does one come to acquire an unconscious? Is there greater susceptibility among particular age groups? Are there

typical conversion experiences which give rise to the conviction of the reality of a particular unconscious? Why do people choose a particular type of unconscious? How do people try out different unconsciouses? What leads one to lose an unconscious?

What effects, beneficial or otherwise, has living with an unconscious had on people's lives, in their own estimation? How does the unconscious compare with other optional ontologies? Furthermore, such investigations may be timely.

If we live in an era marked by the increasing ascendancy of "brainhood," to use Fernando Vidal's excellent expression for the manner in which identity has come to be located in the brain, the psychological unconscious may well be on the wane. Sonu Shamdasani, Thinking the Unconscious: Nineteenth-Century German Thought, Page 287-296

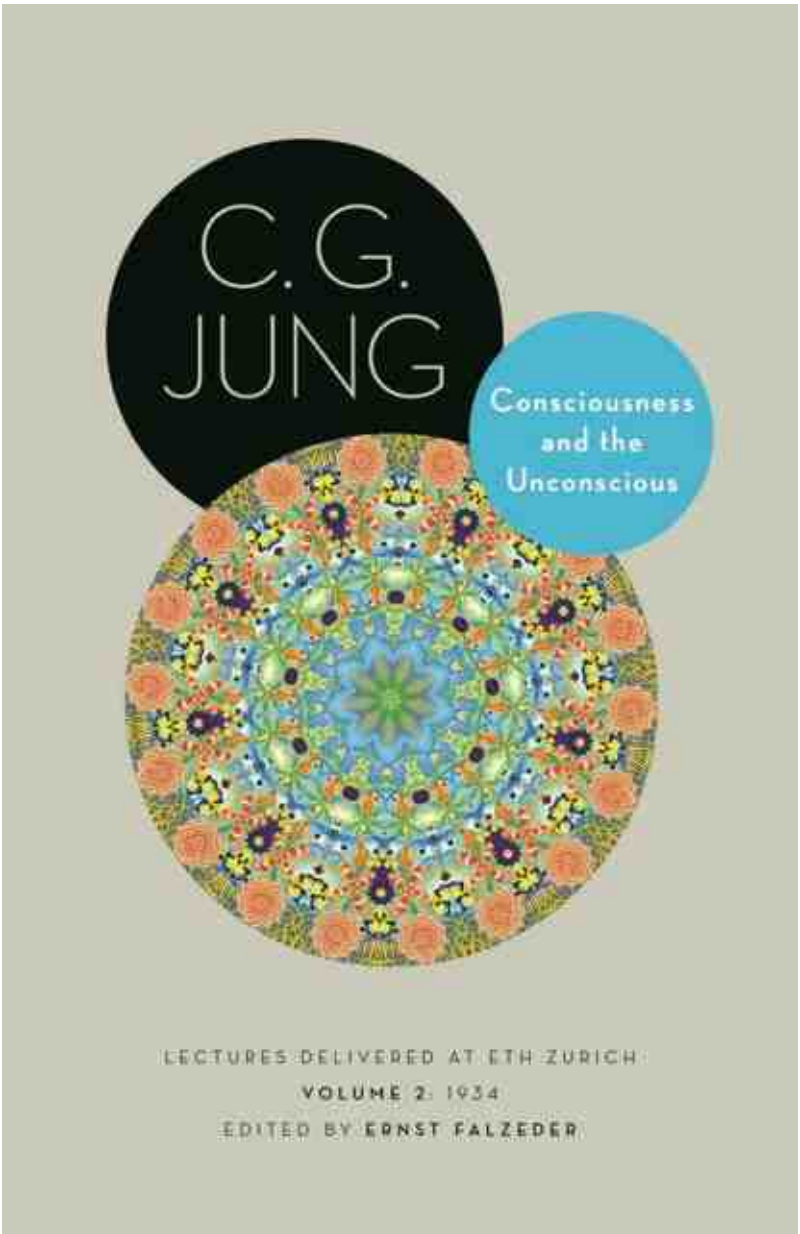
1. https://carljungdepthpsychologysite.blog/2020/06/13/sonu-shamdasani/e8b10-sonu/

2. https://smile.amazon.com/Thinking-Unconscious-Nineteenth-Century-German-Thought/dp/052189753X/ref=sr_1_1?crid=191DIE9YLYC92&keywords=thinking+the+unconscious&qi

Message from the Philemon Foundation (2022-12-09 04:23)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



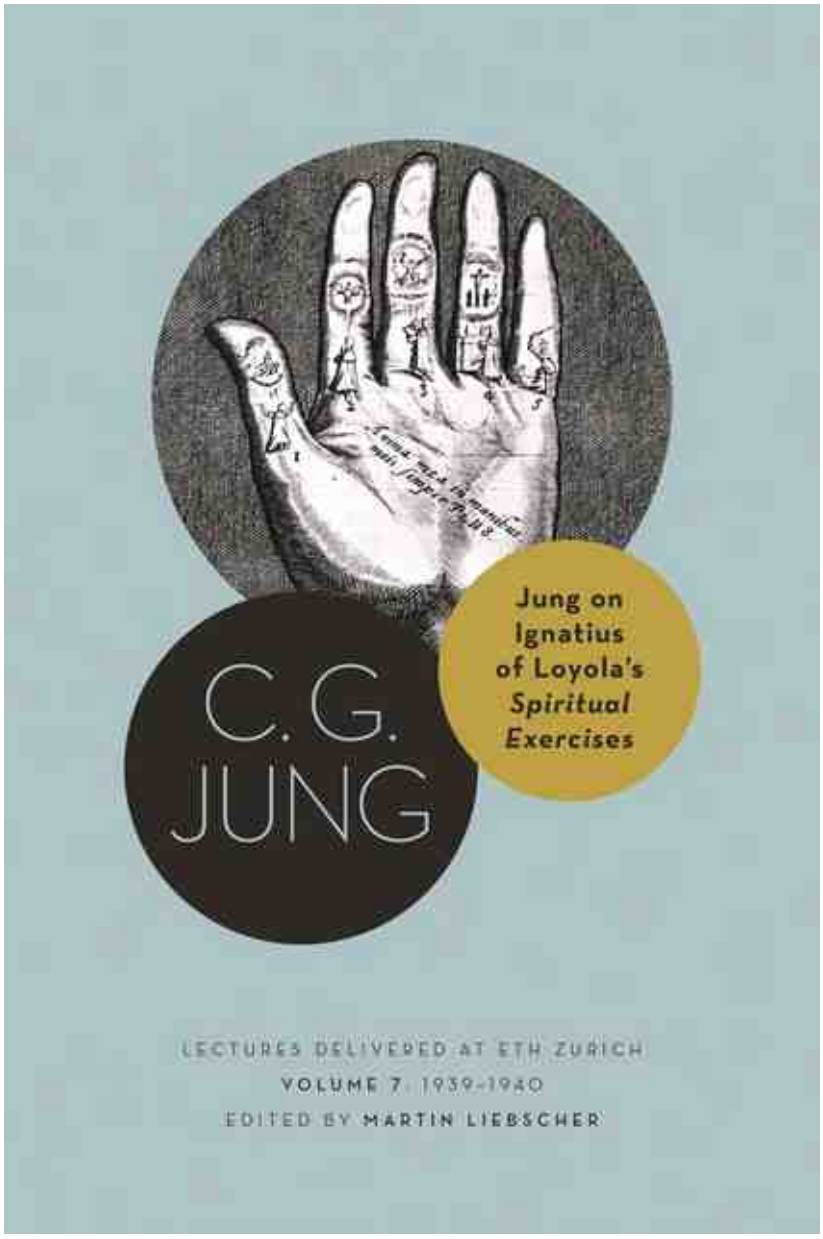
This year has seen the publication of Jung's [2]*Consciousness and the Unconscious: Lectures Delivered at the ETH Zurich: 1934*, edited by Ernst Falzeder and translated by Ernst Falzeder, Mark Kyburz and John Peck. Next year will see the publication of [3]*Jung on The Spiritual Exercises of St. Ignatius of Loyola: Lectures Delivered at the ETH Zurich: 1939-1940*, edited by Martin Liebscher and translated by Caitlin Stephens. These volumes form part of Jung's most important lecture series.

.

As the end of 2022 approaches, we need to raise $100,000 to see through to completion the editing of Jung's [4]*Unpublished Book on Alchemy and Individuation* (1937) and Jung's [5]*Unpublished Lectures at Polzeath on the Technique of Analysis and the Historical and Psychological Effects of Christianity* (1923). Then we embark on new projects for 2023! The Philemon Foundation is totally dependent on philanthropy. We receive no proceeds from the publishing and the sale of the books.

Please help us to reach this goal by the end of the year! Donations further the publication of Jung's writings, so much of which is still yet to be published, and help complete the works of Jung.

Our next webinar on [6]*Jung's Unpublished Swanage Seminars on Dreams and Symbolism* (1925) will be on 27 November.


C. G. JUNG
Jung on Ignatius of Loyola's *Spiritual Exercises*
LECTURES DELIVERED AT ETH ZURICH
VOLUME 7, 1939–1940
EDITED BY MARTIN LIEBSCHER

Contact Us

Philemon Foundation
511 Avenue of the Americas, #7125
New York, New York 10011
USAinfo@philemonfoundation.org

Newsletter

[7]Unsubscribe

1. https://www.facebook.com/groups/56536297291/
2. https://philemonfoundation.createsend1.com/t/r-l-tjtdjiud-bltjkdkkyr-j/
3. https://philemonfoundation.createsend1.com/t/r-l-tjtdjiud-bltjkdkkyr-t/
4. https://philemonfoundation.createsend1.com/t/r-l-tjtdjiud-bltjkdkkyr-k/
5. https://philemonfoundation.createsend1.com/t/r-l-tjtdjiud-bltjkdkkyr-u/
6. https://philemonfoundation.createsend1.com/t/r-l-tjtdjiud-bltjkdkkyr-o/
7. https://philemonfoundation.createsend1.com/t/r-u-tjtdjiud-bltjkdkkyr-n/

Transcendence from Below: The Embodied Feminine Mysticism of Marion Woodman

(2022-12-10 04:35)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]Transcendence from Below: The Embodied Feminine Mysticism of Marion Woodman

This article outlines the mystical path followed by Jungian analyst and author Marion Woodman. It unpacks the mystical aspects of Jungian psychology and uses Woodman's life as a lens to view how the practice of mysticism can operate within alternative psycho-religious belief systems. Woodman deeply embraces mysticism as a transformative, feminist practice by focusing her work on healing the psycho-spiritual effects of patriarchy and the associated repression of women and the body. This paper also discusses how Woodman's mystical revelations have begun to affect the epistemological foundation of Jungian psychology in a way that echoes the embodied and enactive perspective of participatory theory.

Marion Woodman was an influential Jungian analyst who walked beside women for over thirty years as they unearthed, explored, and redefined their spiritual lives within the psycho-religious container of Jungian psychology. She was a cultural historian and agent of change who helped the Western world understand the psyche-level effects of patriarchy and its associated repression of the body, the feminine, and women. Born in Canada in 1928, Woodman pursued a career in English literature and teaching for more than twenty years before moving to Switzerland and being trained as an analyst at the C. G. Jung Institute in Zurich (Bogdan, 2008). Her influential work as a Jungian analyst and author began at this time, after the age of 50, and continued until her retirement. Woodman passed away in 2018 at the age of 89.

Woodman followed and built upon the work of Carl G. Jung (b. 1875). She undertook a fresh and embodied exploration of *the feminine* archetype within Jungian psychology. She also can be classified as a modern, wild mystic (Hulin, 2014) and this paper seeks to explore the mystical aspects of her life and work. Operating just outside of the West's Christian religious traditions and with the mythopoetic toolbox of Jungian psychology

Woodman has crafted an intimate, embodied, and feminist psycho-mystical path that has sated the deep spiritual thirst of many women whose spiritual needs were no longer fully contained by more traditional modern religions, especially Christianity. By first looking at the roots of her mystical work, Woodman's own path and experience come alive and then highlight her specific contributions to the transformation and growth of Jungian psychology, mysticism, and culture itself.

This paper will hold Woodman's work as the product of her unique personhood as informed by and interacting with the world in which she has lived. Woodman was one of the early Jungians to do the gritty, personal work of opening up feminist issues within the Jungian container. As such, much of her writing holds onto some of the more androcentric, essentialist, and universalist elements of Jungian psychology that are now often contested by the strongly constructivist feminist movement. Wehr (1987) shared her perspective on a reconciliation between feminist theory and Jungian psychology, viewing the individual psyche as always in dialectical relationship with society. She suggested grounding Jungian archetypes in their social context, allowing their psychological

International Journal of Transpersonal Studies, *37*(2), 2018, pp. 49–65 https://doi.org/10.24972/ijts.2018.37.2.49

power as symbols to be retained without a claim to universality. At minimum, this perspective helps frame Woodman's work as a *healing fiction*, a potent story that can provide helpful psychological and spiritual guidance but is not necessarily "true".1 However, from the vantage point of participatory theory, Woodman's healing fiction is a creative and dynamic spiritual world amid a plurality of religious possibilities, living beyond the simpistic division between subjective and objective reality (Ferrer, 2009). Whether as healing fiction or participatory enaction, for those who resonate with Woodman's own perspective and context, her work can be a transformative, mystical pathway for reclaiming authentic selfhood from the internalized oppression of androcentric and patriarchal social systems.

Defining Mysticism

he aim of this paper is not to "prove" that Woodman is a mystic, but rather to outline the content and form of her arguably mystical path, which rests deeply in the tradition of Jungian psychology. The first step in this process is to clarify the meaning of mysticism that will be used for these purposes. Like many concepts, *mysticism* is a word with soft edges that often overlaps with other concepts, such as religion and spirituality.2 These edges can also

shift in response to both personal interpretation and the evolution of cultural meaning. This paper honors this conceptual fluidity by first looking at some of the ways that mysticism has been defined over time, and then at how these various interpretations relate to Woodman's life and work.

Mysticism is a Western construct with origins in the Greco-Roman mystery traditions, where knowledge of these groups' inner workings and ritual proceedings was gained only after initiatory rites. The Greek word *mustikos* bounds this original description of mysticism, with its root meanings of "closed lips/eyes" or "too close," denoting the secrecy of these religious organizations (King, 1999, pp. 14–15). Mysticism evolved in relationship to early Christianity as a component of religious practice. Early Christian mysticism was composed of liturgical, biblical, and spiritual or contemplative aspects, tied together under a *mustikos* that highlighted the unveiling of divine meaning and knowledge to the dedicated religious aspirant (Bouyer, 1980, p. 44). Then, due to study and discussion by Western intellectuals throughout the nineteenth century, the concept of mysticism in the Western world came to mean a personal experience of union with the divine, and focused most heavily on individual spiritual and contemplative practices (King, 1999, pp. 20–24).

As mysticism is intimately connected to religious traditions, it is appropriate to define how religion will be held for this discussion. Two definitions of religion are drawn from sociologist of religion Bellah (2011). First, Bellah summarized anthropologist Geertz's definition of religion as a "system of symbols that, when enacted by human beings, establishes powerful, pervasive, and long- lasting moods and motivations that make sense in terms of an idea of a general order of existence" (p. xiv).3 Second, Bellah outlined Durkheim's definition of religion as "a system of beliefs and practices relative to the sacred that unite those who adhere to them in a moral community" (p. 1). From this perspective, the concept of religion is expanded past what is generally circumscribed by major religious traditions and includes secular thought systems like science and psychology. These definitions are also somewhat similar to the Jungian notion of the *containing myth*, or a central story-based framework that provides the living psychological container for a given society (Edinger, 1984, p. 9). Theologian Soelle (1997/2001) described her vision for such a democratized future of mysticism, boldly stating that "we are all mystics" (p. 9) who possess the transformative potential "to immerse and transcend ourselves" (p. 22) through unitive experiences within theistic, atheistic, and pantheistic worldviews.

Both Woodman and Jung lived at a mystical boundary between the religious and the secular, between the Christianity of their youth and the field of psychology, creating a new format for the West's evolving religious impulse. This paper will not debate whether Jungian

psychology can be considered a religion or if Jung himself was a mystic, but it is important to note that these topics have been hotly contested and extensively discussed (Dourley, 2008, 2014; Jaffe, 1989/2012; Lachman, 2010;

Shamdasani, 1998; Wehr, 1987). Although Jung constantly denied that his psychology described any metaphysical reality, he described psychological experience in confident detail. It is the mystical path within this psychological experience that will now be discussed.

2001). The insights from this process can connect a person more deeply with both their psyche and the cosmos simultaneously. Jung described this interconnection when stating that "Individuation is an at-one-ment with oneself and at the same time with humanity, since oneself is a part of humanity" (Jung, 1954/1966b, para. 227). This process brings "the individual into absolute, binding, and

awlinson's (2000) taxonomy of spiritual and religious traditions helps elucidate the mystical path embedded in Jung and Woodman's "spiritual psychology" (p. 103). Placed in one of Rawlinon's four categories, the basic beliefs of Jungian psychology would be described as: "The cosmos is vast and inhabited by innumerable powerful beings; liberation consists in finding one's way through the labyrinth with appropriate passwords" (p. 100; see also Schlamm, 2001). In the case of Jungian psychology, these "powerful beings" can be seen within Jung's theory of archetypes and the concept of the unconscious mind while the "labyrinth" is the process of individuation. Rawlinson's framing begins an exploration of the fundamental building blocks of Marion Woodman's Jungian-oriented mysticism. This will include a discussion of how the goal of salvation or liberation is both defined and obtained, as well as outlining the spiritual and contemplative, scriptural, and liturgical components of this mystical pursuit.

The Jungian-Mystical Goal: **Serving Cosmic Purpose**

Jung's psychology follows a spiral model of development with its goal being an ever- increasing sense of wholeness through the process of *individuation*. Analyst Edinger (1972, 1984) summarized Jungian psychology's soteriological goal as being the *creation of consciousness*. He described this journey-like process as the development of the ego-Self axis, or the formation of a relationship between the personal ego (the center of the conscious personality) and the Self (the center of both the conscious and unconscious mind). The Self is both prepersonal and transpersonal, the center of the person and the entire universe. Personal

transformation in Jung's spiritual path is developed through the continued examination of the teleological relationship between these prepersonal and transpersonal elements (Schlamm, indissoluble communion with the world at large" (Jung, 1953/1966a, para. 275). Woodman (1993) also described this concept:

The further you go in understanding yourself, the more you realize that the kingdom of God is within. And certainly if you are dedicated to the dream process, it will take you into the religious dimension. So that in finding the "I," you're also finding the "I" that is God within. And in finding that, you are finding the God in other people, in plants, in animals—the animating soul that is in everything. You realize that while you're finding your own soul, you are finding also that you are *ensouled*, that there is one soul to which we all belong. (p. 95)

Woodman (1993) further stated that "the goddess energy is trying to save us" (p. 97), alluding to the fact that the transpersonal Self, an aspect of which she is calling goddess energy, has a teleological purpose behind its actions. Rawlinson (2000) called this type of ultimate realization or liberation "serving cosmic purpose" (p. 104). Hence, Woodman's Jungian-based mysticism has formed itself around the idea that following the teleological path provided by the Self serves the individual, humanity, nature, and the cosmos simultaneously.

Revealed Knowledge as Initiatory Experience

Both Woodman and Jung's mystical paths are defined by an initiation into the sacred knowledge of both psyche and world. Revealed teachings from these sources include a gnosis of esoteric, cryptic knowledge that is slowly granted over time through ordeals and events, often described as miraculous or numinous (Rawlinson, 2000; Schlamm, 2001). Lachman (2010) affirmed this by stating:

What seems to pin Jung to the mystical bull's- eye is his claim to special, secret knowledge,

knowledge not obtained through the normal methods of cognition, what some Christian sects of the first centuries after Christ called *gnosis*, direct spiritual experience. (p. 5)

A classic example of this kind of special knowing can be seen in Jung's famous answer to the question "Do you now believe in God?", to which he replied, "Difficult to answer. I know. I don't believe. I know" (Papadopoulos, 2006, p. 45). This *knowing* of God through personal journey and direct experience also comes up frequently in Woodman's writing. In her book *The Pregnant Virgin: A Process of Psychological Transformation*, Woodman (1985) told the story of a trip to India where this kind of knowledge of God appeared to her:

Six months later I arrived in New Delhi. God was with me all right but His ideas were somewhat different from mine. He turned out to be a She in India, a She that I never imagined existed in the narrow confines of my Protestant Christian tradition. (p. 176)

Woodman's work is based on the belief that life is a mystical series of transformational initiatory experiences. In her book *The Ravaged Bridegroom: Masculinity in Women*, Woodman (1990) wrote that "life, when it is truly being lived, is like a series of birth canals" (p. 8) and described how this process is the natural rhythm of the psyche that ultimately leads to expanded consciousness, or in more mystical terms, access to special psycho-spiritual knowledge revealed by the divine unconscious. In Stromsted (2005), Woodman highlighted her connection with the source of these revealed teachings, which she named as both "God" and "Sophia," the latter being the way she often described the feminine face of God. She stated:

There was a great pact between me and God doing this work My relationship with Sophia

and God was sufficiently deep that I didn't have any fear. I trusted the dreams and I believed that the dreams were given by God. And I simply did what the dreams told me to do. (p. 13)

This kind of statement is reminiscent of Jung's

relationship with his own internal archetypal figures

in *The Red Book,* such as Philemon, who shared with him knowledge over time that aids in his quest for consciousness (Jung & Shamdasani, 2009). This revelation of knowledge by the divine is core to the classical Christian definition of mysticism (McGinn, 1994).

Spiritual and Contemplative Mysticism

For psychologists of the nineteenth and twentieth centuries, the divine formerly associated with the Christian otherworldly creator God was now placed within the unconscious psyche (Kripal, 2006). Colman (2006) described the idea that mystical experiences in Jungian psychology are "the result of a shift in centre from the ego (which is the centre of conscious-

ness) to the self (which is the centre of the conscious *and* unconscious)" (p. 157–158).

For Woodman, the divine Self has been most often reflected as the feminine aspect of the archetypal God-Image, the Goddess. In her book *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness*, Woodman and co-author Elinor Dickson (1996) wrote that the Goddess is "the life force in matter" (p. 3) and "the flux of life" (p. 7), with equal and interdependent dark and light aspects. Woodman held that the Goddess has many archetypal manifestations and often works with two key archetypal aspects: the nurturing, life-giving, maternal aspect called Sophia and her counterbalance, the fierce Dark Goddess who destructs in the service of life. By working on creating psychological balance of these two aspects of the Goddess, as well as of the feminine and the masculine in general, Woodman's work focused on understanding and recovering the psychological feminine that she described as repressed and distorted under the Western social system of patriarchy.

Woodman believed that the archetypal Goddess is often best discovered through the body and her concept of divine union rests in a multi- sensorial, embodied experience of the divine feminine. In *Dancing in the Flames*, Woodman described one of many experiences of union with the divine feminine (Woodman & Dickson, 1996). For two years after a major car accident, Woodman heard a constant ringing in her ears and was incredibly frustrated by the intense symptom. One night after a powerful dream, the following divine union occurred:

The ringing was so loud now that I rushed out of bed and landed on the floor of the kitchen before I knew I was awake. I prayed to God to take away that ringing or let me die. Immediately, a vision of a mock-orange bush in full bloom appeared, with its delicate ivory-colored blossoms that perfume the month of June. I was so enthralled by the beauty of the bush that I was not at first aware of the perfume in my feet but slowly, slowly the perfume rose in my legs and its sweetness moved into every cell of my body until the perfume and I were one. I became the metaphor. Gradually, unknowingly, I had come to a standing position with my arms raised. When the vision faded, the ringing in my ears had ceased. It has never returned. (Woodman & Dickson, 1996, p. 190)

She wrote about this experience several times, describing it in ways that underline the quality of embodied mystical union with the feminine aspect of God. Woodman stated that before this experience, she had "never known that kind of love before—pure, transcendent—feminine transcendence from below" (Stromsted, 2005, p. 27). She wrote further about this experience:

Knowing that someone is moving you, whether you understand it or not, is an awesome

experience. That nonrational knowing, which is *being known*, is what brings the heights and depths together The sweetness of my body

surrendered to her love. In *being known*, I knew myself as part of the one. (Woodman & Dickson, 1996, p. 191)

In these passages, the language of Christianity and psychology construct a unique and personal manifestation of mystical union.

Scriptural Mysticism

King (1999) contended that many modern privatized and psychologized forms of mysticism have left behind their scriptural and liturgical components. Jungian psychology was clearly a part of this lineage of "psychologization" (p. 23).

However, Jung and Woodman's work has created a depth of practices that, in many ways, continues the scripture-based practices of early Christian mysticism. King (1999) described these practices as focused on "investigating the allegorical significance of biblical truth" and "the discerning of the cryptic and hidden meaning of the scripture" (p. 15). Jungian psychology has several forms of "scripture" that need this kind of mystical interpretation and Woodman worked with them all.

First, Jungian psychology's theory of archetypes connects deeply with mythology and folklore. Many Jungian analysts look to these enduring stories to discern archetypal patterns and templates for psychological growth. In this way, Jungians believe that these stories hold hidden depths that must be discovered with metaphorical analysis and interpretation. Woodman framed many of her books around a key myth or fairy tale that "unlocks" the greater meaning of the psychological journey (Bly & Woodman, 1998; Woodman, 1985, 1990; Woodman, Danson, Hamilton, & Allen, 1992).

Second, Jungian psychology treats communication from the unconscious as a kind of scripture that needs to be interpreted. Metaphor is heavily employed to unveil the hidden meaning of somatic symptoms, dreams, visions, and artistic creations. This practice is absolutely fundamental to Jungian psychology and Woodman used it intensely in her work. Woodman also extended this practice more deeply into embodiment than Jung, seeing the

body as a spiritual text to be both honored and discovered.

Liturgical Mysticism

Woodman crafted new communal psycho- spiritual activities that can be viewed as forms of *liturgy* (collective worship). She extended the Jungian path beyond Jung's primary mystical liturgical practice: analysis. Although the practice and *temenos* (safe, sacred space) of analysis are an important form of liturgy, it is a ritual for only two people, analyst and analysand.

First, Woodman's books were often written in collaboration with her analysands, either as subjects or co-authors. Working together with individual and collective themes, their writing can be seen as a communal mystical practice. This is best exemplified in the book *Leaving My Father's House: A Journey to Conscious Femininity* (Woodman, Danson, Hamilton, & Allen, 1992). Woodman wrote this book with three analysands— women who can be referred to as Woodman's *commystes*, a term coined by Soelle (1997/2001) meaning fellow mystics (p. 15). Woodman's introduction to the book highlights that the women's mystical connection had a life of its own, a destiny that felt like an emergent liturgy. She wrote: "I had been at the center of this foursome, watching and participating in a process which from the beginning was propelled by a sense of inevitability—a book that wanted to be" (Woodman et al., 1992, p. ix). She also stated that the women's "inner worlds were communicating across the seeming emptiness of time and space" (p. ix). Throughout this book, Woodman acted as participant but also as cleric and conductor, weaving together an experience of meaning in a new form of collective worship.

Second, Woodman co-developed a workshop called *BodySoul Rhythms* with dancer Mary Hamilton and voice and mask teacher Ann Skinner (Marion Woodman Foundation, n.d.). Incorporating tools from Jungian psychology as well as the creative arts, the workshops follow a specific format and include a variety of practices that all seek to catalyze the individuation process. These practices include dance, theatre, dream work, voice work, mask making, art, and group discussion. Although a lot of work is done individually, it is done within a structured, collective container. Here, the dynamic between facilitator/prophet/ cleric and participant/aspirant/congregation comes alive within Woodman's work, re-engaging several forms of active, structured liturgical mysticism.

Mysticism as a **Culturally-Transformative Force**

ellah(2011) described acompletelyinterdependent relationship between the evolution of religion and culture.4 Kripal's (2006) work layers onto this idea, explaining the mystical component of religion as a deconstructive evolutionary force of both religion and culture. "One of the most recurring elements of mystical writings is the attempt to deconstruct

orthodox discourse, to deny traditional authority, and to transgress the social norms of their own conservative cultures" (p. 330) in order to "effect a state of religious happiness" (p. 330). In this way, many mystics have been transformative revolutionaries of some form or another, using their connection with a sense of divinity as a force of personal, and then as a result, cultural change.

Kripal (2006) identified mysticism's tradition of subverting orthodoxy and oppressive cultural structures. Nevertheless, other theologians have noted a distinct lack of social and political engagement from traditional Western mysticism, whose world-transcending philosophies often value mind over body and spirit over matter (Lanzetta, 2005, p. 21). However, Jungian psychology understands these relationships differently, positing the complete interdependence of personal and cosmic evolution. For example, Jungians believe that doing healing work within the psyche will also naturally heal some aspect of outer world. Hence, in some ways Jungian psychology as a mystical practice is well placed to avoid the transcendental disengagement of traditional Western mysticism and participate more actively in contemporary social- political issues here on earth.

Jung as a Culturally-Transformative Mystic

As a scholar and a mystic, Jung used his own work to partially deconstruct the Christian paradigm and reshape it into a new containing myth that he believed was more relevant and accessible to people in the Western world. Kirschner (1996) suggested that the components and narrative of psychoanalysis—an overtly scientific lineage of which Jung is a part—are a modern evolution of Neo-Platonic mysticism and the Judaeo-Christian religion.5 Edinger (1984) expressed this transformation in another way, describing depth psychology as the next *dispensation* (system) meditating the Western world's relationship to the divine. "In essence, the Jewish dispensation was centered in the *law*, the Christian dispensation was centered in

faith and the psychological dispensation is centered in *experience*" (p. 90). Edinger asserted that this psychological dispensation locates the relationship to God within the individual's relationship to the unconscious.

Jungian psychology was indeed founded on experience—more specifically on the direct experience of Jung engaging with his own psyche and the psyches of his patients. Several scholars have discussed the transformative power of Jung's work for the Western world (e.g., Ellenberger, 1970; Shamdasani, 2003; Tarnas, 1991). However, his work was unavoidably confined by contextual limitations. Jung could only experience life from his own perspective: as a white, upper-middle class, European male living through the turn of the nineteenth century. This means that for current times his psychology is distorted in several ways. Notably for this discussion, these distortions include the continued use of Christian terminology (Clarke, 1992) and an outdated perception of women (Douglas, 1990; Goldenberg, 1976; Rowland, 2002; Wehr, 1987). It seems that, to some degree, Jung knew of these limitations. Perhaps this is why he was always adamant that people not consider themselves "Jungians" even though many continue to do so. He did not want people to copy his life or work but rather respond to it, build upon it, and create something that moved with time and was not static within the past.

Woodman as a Culturally-Transformative Mystic

By diving into her own experience, Woodman began to evolve both Western culture and Jungian psychology in several critical ways. Woodman discovered that the freedom and health of her psyche were imprisoned by the patriarchal power structures and related belief systems of her culture, in particular the repression of the feminine and the splitting of the mind from the body. In working to deconstruct these inner shackles, she began to chip away at the same structures in Western culture that put them there in the first place, structures that were present in much of Jung's androcentric psychology. Here, Woodman is in good company with philosopher-theologian Jantzen (1994, 1995), who has brought attention to how cultural systems of power and authority have shaped the modern Western conception of mysticism. Jantzen expressed the contemporary mystical task as the deconstruction of mysticism itself in order to unearth and rectify vestigial inequalities and then help build something more equitable. As Jantzen has unearthed the hidden power and authority beneath the construction of mysticism, Woodman has pursued a similar deconstructive task within the Western psyche as viewed through a Jungian lens.

Woodman's "conscious femininity.

In the heart of second-wave feminism and five years before Woodman published her first book, the Women and Religion section of the American Academy of Religion produced a publication of their proceedings entitled *Beyond Androcentrism: New Essays on Women and Religion* (Gross, 1977). In one essay, Plaskow (1977) laid out two tasks for feminist theology: “first, the inquiry into the nature of women’s experience; second, the statement of the implications of women’s experience in wider and wider terms” (p. 29). Woodman (1993) took up both these liberating tasks under the umbrella of what she has called "conscious femininity" (p. 7). She has used her own psycho-mystical methodology to address the origins of patriarchal oppression in Western consciousness. In doing so, she has also helped Jungian psychology begin to evolve past Jung’s own androcentric and misogynistic determinations about the psychology of women (Goldenberg, 1976, 1993; Wehr, 1987).

When Woodman went into her own experience, she found the deep, oppressive roots of patriarchy on her psyche. She then spent the rest of her life describing the experiences that she and her analysands had working with this internal oppression:

We are all the children of patriarchy. While our culture depends upon three thousand years of cultural process focused through masculine eyes, it has been won at a high cost. What began as masculine values has degenerated into lust for control. Power has bludgeoned both our femininity and our masculinity . . . . The task of releasing the feminine from the tyrannical power of the driven, crazy masculine is long and arduous. The process is just as difficult inside as it is outside. (Woodman et al., 1992, p. 2)

This passage highlights a key point of Woodman’s work: she talked about releasing the archetype of the feminine from the confines of patriarchy and believed that this archetype is relevant for both men and women although each person may hold it in a different way. Although often confusing for readers, especially with the increasing awareness and acceptance of non-binary gender constructs, Woodman understood both the feminine and the masculine as interdependent, non-gendered energies rather than essentialist declarations on biology (Bogdan, 2008, p. 106).6 When putting her theory into practice, Woodman focused much of her effort on working with women because she felt that her experience as a woman lined up more clearly with other women, particularly in light of the patriarchal tendency to conflate women with the feminine and then “other” them both. Although she was clear in stating that men need as much help as women in reintegrating the archetype of the feminine, she has left this task largely up to others aside from co-authoring one book with Bly on the topic (Bly & Woodman, 1998).

Woodman’s work on the experience of women dealing with releasing their own internal

feminine from patriarchal oppression is mirrored in the work of contemporary feminist theologian Lanzetta (2005), who has endeavored to deconstruct mysticism as a product of patriarchy. Lanzetta created the concept of the *via feminina*, an apophatic mystical-spiritual path that "pulls up the roots of misogyny and seeds of oppression that have been handed down from generation to generation and planted in our souls" (p. 17). She described the via feminina's most distinguishing feature as the fact that "it does not transcend differences—whether gender, culture, race, or sex—but enters into them directly to experience a deeper unity capable of transforming the underlying causes of soul suffering" (p. 22). The similarities between the psycho-mystical perspectives of Woodman and Lanzetta are striking: the aspiration to heal the split in the consciousness of men and women that is reflected in gender dualism, the fact that this healing happens not through transcending difference but by living out soul wounds, the discussion of women's oppression in the external world as rooted in a spiritual oppression within, their desire to envision a feminine God, and their devotion to Sophia.

There are also differences. Lanzetta is a scholar-theologian and, although she has discussed

a mystical path that has theoretic overlap with Woodman's, she has often written about the nuance and possibility of this path with an academic tone. Woodman has worked another way. By sharing the details of her own path in clear, accessible language, Woodman has provided a mystical path for other women to follow. By doing this, Woodman has contributed to the project laid out by Lanzetta (2005) of creating language to describe the "mystical dimensions of women's suffering" (p. 72) and having "women's spiritual teachers who have mapped out the structures of consciousness and stages of the soul's journey explicit to their gender" (p. 40). In this way, Woodman has lived out some aspect of the transition described by religious scholar Goldenberg (1979): "feminist theology is on its way to becoming psychology" (p. 25).7

It is important to underscore that in the broader context of feminist theory, Woodman's work was strongly rooted within second- wave feminism, where concepts like *universal womanhood* were prevalent and provided a foundation for the assumed constructions of sex and gender often found in that perspective (Kroløkke & Sørensen, 2006).8 Many feminist theorists have taken strong issue with the biological essentialism that underpins this viewpoint (e.g., Grosz, 1994). In a recent overview of modern feminist theory as it relates to socially-constructed differences and the biological within feminist psychology, Radtke (2017) stated that there is still little consensus on the issue. She suggested that future research focus on the multidimensional interconnection between the biological, cultural, and social within feminist psychology and identity. Lanzetta (2005) has studied the complicated and dynamic relationship between feminism and mysticism. She concluded that "the creative interplay

of mysticism and gender provides insight into the ways in which social factors impact the spiritual consciousness of women and how women's resistance pushes back the boundaries of male-dominated traditions" (p. 40). This statement also describes the nature of Woodman's personal contribution to both the feminist-mystical project and Jungian psychology.

Woodman's "embodied consciousness."

Jung held that the body was an important vehicle for the manifestation of the unconscious and, during his time, it was revolutionary to simply recognize the body and its role in the life of the psyche (Sassenfeld, 2008). The patriarchal split between spirit and matter, between heaven and earth, ensured that transcendental monotheism generally devalued the immanent body in favor of the transcendent mind. However, as discussed by Clarke (1992): "[Jung's] assertions of human embodiment and of human sexuality . . . sometimes have an overly academic quality and lack the richness of phenomenological detail that he accorded to the world of dreams, fantasies and symbols" (p. 182). Woodman worked on this embodied exploration left open by Jung.

For much of her life, Woodman had a very difficult relationship with her body. She saw her body as a source of shame and struggled with a decades- long attempt to transcend its confines through anorexia. Through inner work, she discovered that she needed to go into her body to find the Goddess and a nourishing connection to life itself; she could no longer try to transcend it (Woodman, 1993, p. 114). Her body was—had to be—the loving container for her psyche. Stemming from this personal journey, she pioneered many ways of creating what she called "embodied consciousness," a way of accessing the spirit in matter and discovering insight through a deep, loving relationship to the body as life.

The work of creating embodied conscious- ness uses metaphor and multi-sensory imagination to mediate between and reconnect spirit and matter (Chodorow, 2005; Stromsted, 2014). In an interview with Jungian analyst and dance therapist Stromsted (2005), Woodman described what it feels like to fully surrender to and imaginatively embody a metaphor as a healing bridge between these two often disconnected entities:

This is the secret of the transformation: I *become* the orange bush. I become the perfume. So the ego is not present, . . . there is union. My being is permeated; it is total intercourse with the divine. And it feels like an orgasm, yes, it does . . . and there's nothing

new about that. (p. 28)

With this statement, one hears echoes from mystical writings through the ages, particularly of Christian bridal mysticism (Kripal, 2006, p. 328) and the

embodied mysticism of Theresa of Avila (Lanzetta, 2008), as well as an answer to Jantzen's (1995) call to deconstruct the roots of Christian mysticism that often deny the somatic and erotic (see also Ferrer & Sherman, 2008, p. 12). It is no surprise then that Woodman (1999) called practices that reconnect women to the wisdom of their body "a common sense, mystical revelation" (p. x) and "feminine transcendence from below" (Stromsted, 2005, p. 27).

Woodman's work on embodiment began after she went to Zurich in the late 1970s to undergo analysis. Although Jung discussed embodiment (Sassenfeld, 2008), Woodman noted that no one was doing somatic work in the Zurich-based Jungian community at the time. Early in her experience there, she had a dream that showed her various healing images and told her to visualize putting them in her body. She told her analyst about this somatic practice that she had begun and, later, described his response: "My analyst was outraged at the thought of body movement. So he didn't want to know anything about what was going on. His attitude was, 'If you can't transform through your dreams there's something wrong with the way you're handling your dreams"' (Stromsted, 2005, p. 13). Thus, Woodman did this work in her own time, both moving from her own internal guidance and building on the work of other groundbreaking female Jungians who had also explored the integration between psyche and soma. Swiss physician and psychotherapist Keller used body-based practices including movement and dance as tools in her own analysis with Jung's protégé Toni Wolff (Swan, 2011). Dance therapist Whitehouse pioneered the discipline of *Authentic Movement*, an improvisational and therapeutic practice that combined modern dance with Jung's process of active imagination (Frantz, 1972/1999; Stromsted, 2009, 2014, 2015; Whitehouse, 1979/1999). This practice was deepened by Whitehouse's students, including Jungian analyst Chodorow (1991, 1978/1999) and dance/movement therapist Adler (1995, 1992/1999, 2002), who has also written about the connection between Authentic Movement and mystical practice.

In a special issue of *Spring: A Journal of Archetype and Culture* dedicated to Woodman, analyst Greene (2005) discussed why this kind of embodied work was transformative for Jungian psychology:

Body that is regarded only as flesh, bone, sinew— *materia*—is still caught in the old idea of the body/ mind antithesis. To introduce somatic awareness and body techniques into the analytic framework is *not* to introduce a suspect or alien element. Rather, it is to heal a

split that has haunted the analytic process for generations. (p. 203)

Woodman's work not only has begun to heal this split in Jungian psychology, but also Western culture at large. It has been a part of the great wave of postmodern transformation sweeping over psychology and spirituality that has returned the sacred to the immanent body (Ferrer & Sherman, 2008, p. 11). Schlamm (2001) underscored this trend when he described Jungian psychology as a secular spiritual path that can help the West heal its mind- body-spirit split (p. 34). Ferrer's (2008) work on sacred "bodyfulness" (p. 6) has echoed the essence of Woodman's conscious embodiment. "Embodied spirituality regards the body as subject, as the home of the complete human being, as a source of spiritual insight, as a microcosm of the universe and the Mystery, and as pivotal for enduring spiritual transformation" (Ferrer, 2008, p. 4). Woodman's mystical connection to her own sacred body and to this Mystery has created a unique form of embodied spirituality that has helped others also arrive at this critical form of homecoming.

Woodman's Subtle Work:

Opening Towards an Epistemological Integration oodman's efforts to bring the feminine and the body to the forefront of Jungian psychology highlight a meaningful addition to both theory and practice from the work of Jung himself. As Woodman helped develop new ways to know the self within the context of Jungian psychology, it is natural that her work may have assisted in an epistemological transformation of Jungian psychology as well. In many ways, epistemology is a reflection and barometer of cultural values. By working to shift these values, Woodman subtly also began to heal some of the confusion in Jung's epistemological foundations and related cultural assumptions.

Jung's Epistemology

Anyone who has read Jung has likely noted a fuzziness in his work. Sometimes he says God, sometimes he says God-Image. Sometimes he seems to speak like a scientist, sometimes like

a theologian. Lachman (2010) called this Jung's "doublethink" (p. 4) and Papadopoulos (2006) outlined how Jung's own personality and the time in which he lived shaped the epistemological duality at the foundation of Jungian psychology.

The first epistemological foundation of Jung's work was *neo-Kantian empiricism*. It was radically subjective, positivist, and based on external verification. Building on Kant, Jung felt that it was fruitless to try and determine what was outside of a human's psychological framework. To him, objectively observing any ultimate reality was impossible. From this epistemological perspective, Jung was a scientist observing an open system of reality with a constructivist and relational view of the world. As described by Nagy (1991), in order to build the new field of psychology into a respected academic discipline "it was very important for Jung to be able to point out that a theory of the psychology of the human person is not necessarily a doctrine about reality as a whole" (p. 3). In order to do this, Jung would rest much of his work on Kant's notion of the *boundary concept*, something that cannot be known in actuality but only through its manifestations (Brooks, 2011). Jung lived at this boundary between the world he could never know—ultimate reality—and the reality of the world he spent his life exploring—psychological experience. It was at this fuzzy boundary that he used the terms *God* and *God-Image* somewhat interchangeably.

Jung's second epistemological stance was formed by the conviction with which he made hypotheses and assertions about psychological experience. Papadopoulos (2006) described Jung's *gnostic epistemology* as one that "provides ready- made answers, offers proclamations and views phenomena with a closed system of belief" (p. 46). Much of Jung's denial of this rather mystical way of knowing was based on the fact that, since

Kant, mysticism was regarded as "the antithesis of rational investigation" (King, 1999, p. 29) and Jung was determined to found psychology as a science accepted within the academy. Jung often defended himself against claims that he was a mystic or creating a religion by stating that what was being interpreted as a metaphysical assertion was only his hypothesis of psychological experience, not ultimate reality. However, it is hard to ignore that many of his boundary statements obfuscate the difference between the scholar and the mystic, the psychological and the metaphysical, and the subjective and the objective.

It is this dance at the boundary that leads to the epistemological confusion in Jung's work and then also raises the idea that perhaps these two different concepts of reality are not separate things at all. It seems as if Jung's neo-Kantian epistemology was conscious, an *epistemological persona* of sorts, and his gnostic epistemology was unconscious, perhaps a *shadow epistemology* that lived below cultural consciousness—and possibly below Jung's

consciousness as well. Both were waiting for some future post-Kantian integration so that Jung, as well as other academics and culture-creators, could publically be both scholar and mystic.

Woodman Hints at Epistemological Integration

Woodman has not overtly discussed epistemology. Her work has been deeply grounded in lived experience and not academic theory. However, in the closing chapter of one of her later books, *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness*, Woodman and co-author Dickson (1996) began to ask questions and make observations that hint at a possible resolution to Jung's "doublethink." The final chapter discussed the big picture of Woodman's work in relation to the evolution of human consciousness and the discoveries of post-Newtonian physics. Her embodied feminist narrative, combined with a preliminary knowledge of quantum physics, began to chip away at the male "man of reason" (Lloyd, 1984/1993) in the Western philosophical tradition and worldview, including the perspectives of Kant.

While living through the postmodern feminist turn of the second half of the nineteenth century, Woodman has been a part of the

emergence of the phenomenology of *embodied subjectivity*. Ferrer and Sherman (2008) described this concept as it relates to the study of religious, spiritual, and mystical experiences: "postmodern feminism replaces a masculinized, discarnate, and supposedly universal and autonomous *Cartesian mental ego* with a gendered, embodied, situated, and participatory *intersubjective self* as the agent engaged in religious pursuits" (p. 13). Woodman and Dickson (1996) had begun to integrate this kind of embodied subjectivity into Jungian psychology:

The opposites are complementary, not contradictory. They are partners in the dance of life—partners, that is, in the ongoing interplay between observer and observed. This dance, this interplay cannot take place in a world of absolutes, for such a world has no room for differing modes of perception—only for a patriarchal God who is himself the observer and observed. The world of opposites is a world of relativity, a world in which the observer creates his or her own reality and engages it with the reality created by others, a world in which *all* things are possible and all things coexist. (p. 211)

Although the classical Jungian language of duality is still being used here—observer and observed, partners in a dance, the world of opposites— Woodman and Dickson are also pointing to another intuitive world that they perceive, one that is co-created, irreducible, multi-dimensional, and participatory.

Woodman and Dickson (1996) also discussed paradoxical questions concerning objectivity, which they described in such terms as “quicksand,” “unattainable,” and a “mirage” (p. 217). They related these descriptions to insights from quantum theory and concepts of subjectivity. They framed the paradox with which they grappled as follows:

We seem to be left with no way of getting a “true” picture of the object—and the elusive question as to whether such a view is at all possible. Attempts to find a solution to this quandary have led to a renewed interest in consciousness. (Woodman & Dickson, 1996, p. 217)

Ferrer and Sherman’s (2008) participatory theory provided a perspective that not only transcends the objective/subjective paradox that Woodman inherited from Jung—as well as the cultural milieu surrounding them both—but also connects to the intuitive sense of the enactive, participatory reality that Woodman and Dickson (1996) began to describe in *Dancing in the Flames*. Ferrer and Sherman (2008) wrote that “giving up this dualism [between framework and reality] calls us to move beyond objectivism and subjectivism, and thus to redeem our participatory, connected, and direct relationship with reality as the source of our being” (p. 29). They further described this post-Kantian vision:

The adoption of an enactive paradigm of cognition in the study of religion, however, frees us from the myth of the framework and other aporias of the Kantian two worlds doctrine by holding that human multidimensional cognition cocreatively participates in the emergence of a number of plausible enactions of reality. Participatory enaction, in other words, is epistemologically constructivist and metaphysically realist. (Ferrer & Sherman, 2008, p. 35)

This conception of a participatory universe is a model that can integrate Jung’s dual epistemologies into a vision that supports his tendencies to be both scholar and mystic.9

Jungian psychology is focused on continually “welcoming the stranger” within the psyche. Jung worked on welcoming the unconscious and creating a new psycho-religious path. Woodman then worked on welcoming the feminine and the body and, in doing so, has helped situate Jungian psychology more comfortably in current times, as well as within participatory theory. In a world that calls for an ever-greater ability to honor diversity and nurture pluralism,

the concepts of participatory theory, working in concert with some of Jungian psychology's key findings may help people hold many different views of reality as co-existent and equally valid. This compassionate holding of plurality resonates in many ways with the foundation of Woodman's mysticism, one that creates a thoughtful reception for all that arises and focuses on a loving, embodied immersion in life itself.

Conclusion

The life of Marion Woodman provides a rich example of the ever-evolving exploration of religious worlds, highlighting how a mystical path can be embedded within a system that blurs the lines between psychology and religion as well as between secular and sacred. She also demonstrated how mysticism can courageously and creatively be used as a transformative force for generating greater understanding and equality in the world. Her poetic imagination, commitment to the feminine, and celebration of the somatic—with all its historical contributions and contextual limitations—has contributed to the wild and brave exploration being done by theologians, psychologists, and others to create space for the peaceful coexistence of all authentic selfhoods.

Woodman's own personal path highlights many important inquiries into the future of how religious worlds may be defined and perceived. This includes how the religious is distinguished from the secular, how the trend towards embodiment will impact belief systems, and how the democratization of mysticism may be used to create more peaceful or tolerant societies. Another significant, complicated, and exciting line of questioning is how the current expansion towards non-binary gender constructs, intersectional awareness, and post-patriarchal possibilities will continue to impact both psychology and religious studies as well as their related epistemologies. Lastly, there are several interesting lines of inquiry to explore within participatory theory, including how it relates to feminist philosophy and phenomenology, as well as how it relates to Jungian/post-Jungian psychology.

Notes

Jung (1933/1976) first used the term healing fiction in *Modern Man in Search of a Soul* (p. 225). Hillman (1983) also used the concept in his book *Healing Fiction*.

1. For an excellent discussion on the problems of

defining both mysticism and religion, see Chapter

1 of *Orientalism and Religion: Post-Colonial*

Theory, India and "*The Mystic East*" by King

(1999). Discussing the limits and problems of using these terms as "explanatory constructs" (p. 11) is important but beyond the scope of this paper.

1. Bellah's summary of Geertz's definition provides an interesting opportunity to study the evolution of the definition of religion, and perhaps by association, mysticism as The original definition by Geertz (1973) states: "Religion is (1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing those conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely real" (p. 90). Bellah (2011) changed Geertz's definition in two major ways. First, he changed the word "men" to "human beings," thus acknowledging and neutralizing the implicit androcentric power structures in Geertz's construction of religion. Second, Bellah left out points four and five completely, making religion less about believing in one universal truth, which Geertz makes sound almost deceptive or false, and transforming the definition of religion into something more open to a spirit of pluralism and many "true" truths.
2. Bellah (2011) was very clear that such an evolution was not necessarily "good" or "bad", but it did involve adaptive changes to fit external In comparison, according to Schlamm (2001), Jungian psychology's *Hot-Structured* system would consider the deep insights revealed by the psyche as a *teleological evolutionary force* for the creation of human cultural and religious consciousness.
3. The term *Judaeo-Christian* has been kept here in reference to the author's own usage of the See Cohen's (1969) article "The Myth of the Judeo-Christian Tradition" for a preliminary discussion on the debate surrounding whether these two distinct religious traditions can be conflated into one term.
4. In order to make this more clear, the archetypal binaries of lunar/solar or eros/logos are sometimes used by Jungians instead of feminine/masculine. These alternative terms can make it easier to see the binaries as non- gendered However, gender stereotypes and archetypal constructions are often confused and even conflated in Jungian theory.

1. Goldenberg, an expert on the intersection of religion and psychoanalysis who has studied at the G. Jung Institute in Zurich, eventually favored the work of Freud over Jung for this transition.

2. Furthermore, the second-wave feminist agenda was largely constructed from the limited perspective of white, middle and upper class Further research could try to understand how Woodman's work is received by people of races, ethnicities, and income levels other than her own.

3. Although this paper looks at embodied subjectivity through the lens of religious studies and transpersonal psychology with the work of Ferrer and Sherman (2008), it is important to acknowledge related work coming from feminist theorists who were also studying embodied subjectivity around the same time, including Young (2005), Grosz (1994), and Kruks (2001). Young drew from the work of existential phenomenologists, including Merleau-Ponty (1945/2014), and resonated with Ferrer and Sherman's participatory theory when she wrote: "This move to situate subjectivity in the lived body jeopardizes dualistic metaphysics There remains no basis for preserving the mutual exclusivity of the categories subject and object, inner and outer, I and world" (p. 48). Note that Merleau-Ponty's ideas on embodiment and enaction provided a foundation for Varela, Thompson, and Rosch's (1991) theory of *enactive cognition* which was in turn drawn on by Ferrer and others (Ferrer, 2002; Ferrer & Sherman, 2008) in constructing the participatory turn in transpersonal psychology and the philosophy of religion. For a comment on this connection, see Goldberg (2010).

References

Adler, J. (1995). *Arching backward: The mystical initiation of a contemporary woman*. Rochester, VT: Inner Traditions.

Adler, J. (1999). Body and soul. In P. Pallaro (Ed.), *Authentic Movement: Essays by Mary Starks Whitehouse, Janet Adler and Joan Chodorow* (pp. 160–189). London, UK: Jessica Kingsley. (Original work published 1992)

Adler, J. (2002). *Offering from the conscious body: The discipline of Authentic Movement*. Rochester, VT: Inner Traditions.

Bellah, R. N. (2011). *Religion in human evolution: From the paleolithic to the axial age*. Cambridge, MA: Belknap Press of Harvard University Press. https://doi.org/10.4159/harvard.9780674063 099

Bly, R., & Woodman, M. (1998). *The maiden king: The reunion of masculine and feminine*. New York, NY: Henry Holt.

Bogdan, D. (2008). Dr. Marion Woodman: Analyst, teacher, author, friend, woman, visionary. *CounsellingPsychology Quarterly*, *21*(2), 105–116. https://doi.org/10.1080/09515070802030132

Bouyer, L. (1980). Mysticism: An essay on the history of the word. In R. Woods (Ed.), *Understanding mysticism* (pp. 42–55). Garden City, NY: Image Books.

Brooks, R. M. (2011). Un-thought out metaphysics in analytical psychology: a critique of Jung's epistemological basis for psychic reality. *The Journal of Analytical Psychology*, *56*(4), 492–513. https://doi.org/10.1111/j.1468-5922.2011.01925.x Chodorow, J. (1991). *Dance therapy and depth psych-ology: The moving imagination*.

East Sussex, UK: Routledge. https://doi. org/10.4324/9780203713679

Chodorow, J. (1999). Dance therapy and the trans- cendent function. In P. Pallaro (Ed.), *Authentic Movement: Essays by Mary Starks Whitehouse, Janet Adler and Joan Chodorow* (pp. 236–252). London, UK: Jessica Kingsley. (Original work published 1978)

Chodorow, J. (2005). Multi-sensory imagination. *Spring: A Journal of Archetype and Culture, 72*, 159–165.

Clarke, J. J. (1992). *In search of Jung: Historical and philosophical enquiries*. London, UK: Routledge. https://doi.org/10.4324/9781315754284

Cohen, A. A. (1969). The myth of the Judeo-Christian tradition. *Commentary, 48*(5), 73.

Colman, W. (2006). The self. In R. K. Papadopoulos (Ed.), *The handbook of Jungian psychology: Theory, practice and applications* (pp. 153– 174). London, UK: Routledge. https://doi. org/10.4324/9780203489680

Douglas, C. (1990). *The woman in the mirror: Analytical psychology and the feminine*. Boston, MA: Sigo Press.

Dourley, J. P. (2008). *Paul Tillich, Carl Jung, and the recovery of religion.* New York, NY: Routledge. https://doi.org/10.4324/9780203929056

Dourley, J. P. (2014). *Jung and his mystics: In the end it all comes to nothing.* New York, NY: Routledge. https://doi.org/10.4324/9781315796277

Edinger, E. F. (1972). *Ego and archetype: Individuation and the religious function of the psyche*. New York, NY: Putnam.

Edinger, E. F. (1984). *The creation of consciousness: Jung's myth for modern man*. Toronto, Canada: Inner City Books.

Ellenberger, H. F. (1970). *The discovery of the unconscious: The history and evolution of dynamic psychiatry*. New York, NY: Basic Books.

Ferrer, J. N. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality.* Albany, NY: State University of New York Press. Ferrer, J. (2008). What does it mean to live a fully embodied spiritual life? *International Journal*

of Transpersonal Studies, 27, 1–11. https://doi. org/10.24972/ijts.2008.27.1.1

Ferrer, J. (2009). The plurality of religions and the spirit of pluralism: A participatory vi-

sion of the future of religion. *International Journal of Transpersonal Studies*, *28*(1), 14. https://doi. org/10.24972/ijts.2009.28.1.139

Ferrer,J.N., &Sherman,J.H.(2008).Theparticipatoryturn in spirituality, mysticism, and religious studies. In J. N. Ferrer, & J. H. Sherman (Eds.), *The participatory turn: Spirituality, mysticism, religious studies* (pp. 1–78). Albany, NY: State University of New York Press.

Frantz, G. (1999). An approach to the center: An interview with Mary Whitehouse. In P. Pallaro (Ed.), *Authentic Movement: Essays by Mary Starks Whitehouse, Janet Adler and Joan Chodorow* (pp. 17–28). London, UK: Jessica Kingsley. (Original work published 1972).

Geertz, C. (1973). *The interpretation of cultures*. New York, NY: Basic Books.

Goldberg, E. (2010). Review of the participatory turn: Spirituality, mysticism, religious studies, edited by Jorge N. Ferrer and Jacob H. Sherman. *Sophia*, *49*(2), 309–310. https://doi.org/10.1007/ s11841-010-0179-3

Goldenberg, N. R. (1976). A feminist critique of Jung. *Signs: Journal of Women in Culture and Society, 2*(2), 443–449. https://doi.org/10.1086/493369

Goldenberg, N. R. (1979). *Changing of the gods: Feminism and the end of traditional religions*. Boston, MA: Beacon Press.

Goldenberg, N. R. (1993). *Resurrecting the body: Feminism, religion, and psychotherapy*. New York, NY: Crossroad.

Greene, A. U. (2005). Listening to the body for the sake of the soul. *Spring: A Journal of Archetype and Culture, 72*, 189–204.

Gross, R. M. (Ed.). (1977). *Beyond androcentrism: New essays on women and religion*. Missoula, MT: Scholars Press.

Grosz, E. A. (1994). *Volatile bodies: Toward a corporeal feminism*. Bloomington, IN: Indiana University Press.

Hillman, J. (1983). *Healing fiction*. Barrytown, NY: Station Hill Press.

Hulin, M. (2014). *La mystique sauvage: Aux antipodes de l'esprit*. Paris France: Presses Universitaires de France. https://doi.org/10.3917/puf.hulin.2008.01

Jaffe, A. (2012). *Was C. G. Jung a mystic? and other essays.* (D. Dachler & F. Cairns, Trans.) Einsiedeln, Switzerland: Daimon Verlag. (Original work published 1989)

Jantzen, G. M. (1994). Feminists, philosophers, and mystics. *Hypatia: Special Issue: Feminist Philosophy of Religion, 9*(4), 186–206. https:// doi.org/10.1111/j.1527-2001.1994.tb00655.x

Jantzen, G. M. (1995). *Power, gender, and christian mysticism*. New York, NY: Cambridge University Press.

Jung, C. G. (1966a). *Two essays in analytical psychology* (R. F. C. Hull, Trans.). In H.

Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 7). Princeton, NJ: Princeton University Press. (Original work published 1953)

Jung, C. G. (1966b). *Practice of psychotherapy*

(R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 16). Princeton, NJ: Princeton University Press. (Original work published 1954)

Jung, C. G. (1976). *Modern man in search of a soul* (C. F. Baynes & W. S. Dell, Trans.). New York, NY: Harcourt, Brace & World. (Original work published 1933)

Jung, C. G., & Shamdasani, S. (2009). *The red book: Liber novus*. New York, NY: W.W. Norton.

King, R. (1999). *Orientalism and religion: Post- colonial theory, India and "the mystic East".* New York, NY: Routledge. https://doi. org/10.4324/9780203006085

Kirschner, S. R. (1996). *The religious and romantic origins of psychoanalysis: Individuation and integration in post-Freudian theory*. Cambridge, UK: Cambridge University Press.

Kripal, J. J. (2006). Mysticism. In R. A. Segal (Ed.), *The Blackwell companion to the study of religion* (pp. 33–39). Maiden, MA: Blackwell. Kroløkke, C., & Sørensen, A. S. (2006). *Gender communication theories & analyses: From silence to performance*. Thousand Oaks, CA: Sage Publications. https://doi.

org/10.4135/9781452233086

Kruks, S. (2001). *Retrieving experience: Subjectivity and recognition in feminist politics*. Ithaca, NY: Cornell University Press.

Lachman, G. (2010). *Jung the mystic: The esoteric dimensions of Carl Jung's life and teachings*. New York, NY: Jeremy P. Tarcher/Penguin.

Lanzetta, B. (2005). *Radical wisdom: A feminist mystical*

theology. Minneapolis, MN: Fortress Press.

Lanzetta, B. (2008). Wound of love: Feminine theosis and embodied mysticism in Teresa of Avila. In J. N. Ferrer, & J. H. Sherman (Eds.), *The participatory turn: Spirituality, mysticism, religious studies* (pp. 225–244). Albany, NY: State University of New York Press.

Lloyd, G. (1993). *The man of reason: "Male" and "female" inwestern philosophy* (2nd ed.). London, UK: Routledge. (Original work published 1984) https://doi.org/10.4324/9780203423240

Marion Woodman Foundation (n.d.). *BodySoul rhythms*. Retrieved from https://mwoodman foundation.org/body-soul-2

McGinn, B. (1994). *The foundations of mysticism: Origins to the fifth century*. New York, NY: Crossroad.

Merleau-Ponty, M. (2014). *Phenomenology of perception*. (D. A. Landes, Trans.). New York, NY: Routledge. (Original work published 1945)

Nagy, M. (1991). *Philosophical issues in the psychology of C. G. Jung*. Albany, NY: State University of New York Press.

Papadopoulos, R. K. (2006). Jung's epistemology and methodology. In R. K. Papadopoulos (Ed.), *The handbook of jungian psychology: Theory, practice and applications* (pp. 7–53). London, UK: Routledge. https://doi. org/10.4324/9780203489680

Plaskow, J. (1977). The feminist transformation of theology. In R. M. Gross (Ed.), *Beyond androcentrism: New essays on women and religion* (pp. 23–34). Missoula, MT: Scholars Press.

Radtke, H. L. (2017). Feminist theory in *Feminism & Psychology* [Part I]: Dealing with differences and negotiating the biological. *Feminism & Psychology*, *27*(3), 357–377. https://doi. org/10.1177/0959353517714594

Rawlinson, A. (2000). A model of experiential comparative religion. *The International Journal of Transpersonal Studies, 19*(1), 99–108. https:// doi.org/10.24972/ijts.2000.19.1.99

Rowland, S. (2002). *Jung: A feminist revision*. Malden, MA: Blackwell.

Sassenfeld, A. (2008). The body in Jung's work: Basic elements to lay the foundation for a theory of technique. *The Journal of Jungian Theory and Practice, 10*(1), 1–13.

Schlamm, L. (2001). Ken Wilber's spectrum model: Identifying alternative soteriological perspectives. *Religion, 31*, 19–39. https://doi. org/10.1006/reli.2000.0306

Shamdasani, S. (1998). *Cult fictions: C. G. Jung and the founding of analytical psychology*. London, UK: Routledge. https://doi. org/10.4324/9780203360767

Shamdasani, S. (2003). *Jungandthemakingofmodern psychology: The dream of a science*. Cambridge, England: Cambridge University Press. https://doi. org/10.1017/CBO9780511490095

Soelle, D. (2001). *The silent cry: Mysticism and resistance* (B. Rumscheidt & M. Rumscheidt, Trans.). Minneapolis, MN: Fortress Press. (Original work published in 1997)

Stromsted, T. (2005). Cellular resonance and the sacred feminine: Marion Woodman's story. *Spring: A Journal of Archetype and Culture, 72*, 1-30.

Stromsted, T. (2009). Authentic Movement: A dance with the divine. *Body, Movement and Dance in Psychotherapy*, *4*(3), 201–213. https://doi. org/10.1080/17432970902913942

Stromsted, T. (2014). The alchemy of Authentic Movement: Awakening spirit in the body. In

1. Williamson, G. Batson, S. Whatley, & R. Weber (Eds.), *Dance, somatics and spiritualities: Contemporary sacred narratives* (pp. 35–60). Bristol, UK: Intellect.

Stromsted, T. (2015). Authentic Movement and the evolution of Soul's Body® work. *Journal of Dance and Somatic Practices*, *7*(2), 339–357. https://doi.org/10.1386/jdsp.7.2.339 _1

Swan, W. K. (Ed.). (2011). *The memoir of Tina Keller-Jenny: A lifelong confrontation with the psychology of C. G. Jung*. New Orleans, LA: Spring Journal Books.

Tarnas, R. (1991). *The passion of the western mind: Understanding the ideas that have shaped our world view*. New York, NY: Ballantine.

Varela, F. J., Thompson, E., & Rosch, E. (1991). *The embodiedmind: Cognitive science and human experience*. Cambridge, MA: MIT Press. https://doi.org/10.7551/mitpress/9780262529365.001. 0001

Wehr, D. S. (1987). *Jung & feminism: Liberating archetypes*. Boston, MA: Beacon Press. https:// doi.org/10.4324/9781315650692

Whitehouse, M. S. (1999). C. G. Jung and dance therapy: Two major principles. In P. Pallaro (Ed.), *Authentic Movement: Essays by Mary Starks Whitehouse, Janet Adler and Joan Chodorow* (pp. 73–101). London, UK: Jessica Kingsley. (Original work published in 1979)

Woodman, M. (1985). *The pregnant virgin: A process of psychological transformation*. Toronto, Canada: Inner City Books.

Woodman, M. (1990). *The ravaged bridegroom: Masculinity in women*. Toronto, Canada: Inner City Books.

Woodman, M. (1993). *Conscious femininity: Interviews with Marion Woodman*. Toronto, Canada: Inner City Books.

Woodman, M. (1999). Foreword. In P. M. Reeves (Ed.), *Women's intuition: Unlocking the wisdom of the body* (pp. ix–x). York Beach, ME: Conari Press.

Woodman, M., Danson, K., Hamilton, M., & Allen, G. (1992). *Leaving my father's house: A journey to conscious femininity*. Boston, MA: Shambhala.

Woodman, M., & Dickson, E. (1996). *Dancing in the flames: The dark goddess in the*

transformation of consciousness. Boston, MA: Shambhala.

Young, I. M. (2005). *On female body experience: "Throwing like a girl" and other essays*. New York, NY: Oxford University Press. https://doi.or g/10.1093/0195161920.001.0001

About the Author

Lora L. Menter, MA, is a researcher, strategist, and writer whose work focuses on helping to catalyze personal and collective well-being. She received an MA in East-West Psychology from the California Institute of Integral Studies and BS degrees from The University of Pennsylvania in both Economics and Systems Engineering.

About the Journal

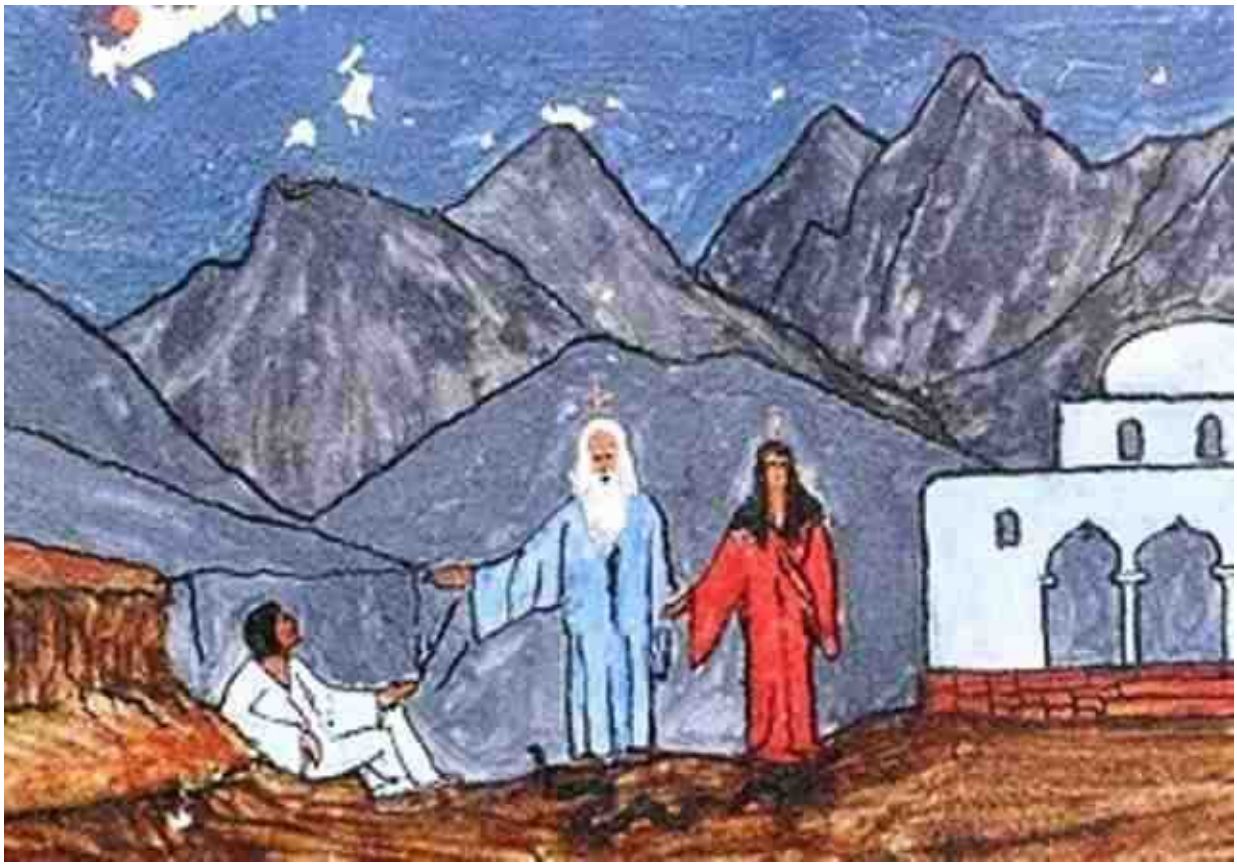
The *International Journal of Transpersonal Studies* is a is a peer-reviewed academic journal in print since 1981. It is sponsored by the California Institute of Integral Studies, published by Floraglades Foundation, and serves as the official publication of the International Transpersonal Association. The journal is available online at [3]www. transpersonalstudies.org, and in print through [4]www. lulu.com (search for IJTS).

1. https://www.facebook.com/groups/56536297291/
2. https://digitalcommons.ciis.edu/ijts-transpersonalstudies/vol37/iss2/5/
3. http://www/
4. http://www/

Elijah, Salome, King Herod, William Blake, John the Baptist in The Black Books (2022-12-11 04:31)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



Elijah was one of the prophets of the Old Testament. He first appears in l Kings 17, bearing a message from God to Ahab, the king of Israel. In 1953, the Carmelite Pere Bruno wrote to Jung asking how one established the existence of an archetype. Jung replied by taking Elijah as an example, describing Ahim as a highly mythical personage, which did not prevent him from probably being a historical figure.

Drawing together descriptions of him throughout history, Jung described him as a "living archetype" who represented the collective unconscious and the self.

He noted that such a constellated archetype gave rise to new forms of assimilation and represented a compensation on the part of the unconscious (CW 18, §§ 1518- 31) . Black Books Vol. 2, Page 180, fn164

1. Salome was the daughter of Herodias and the stepdaughter of King Herod.

In Matthew 14 and Mark 6, John the Baptist tells King Herod that it is unlawful for him

to be married to his brother’s wife, and Herod puts him in prison.

Salome (who is not named but simply called the daughter of Herodias) dances before Herod on his birthday, and he promises to give her anything she wishes for.

She requests the head of John the Baptist, who is then beheaded.

In the late nineteenth century, the figure of Salome fascinated painters and writers, including Guillaume Apollinaire, Gustave Flaubert, Stephane Mallarme, Gustave Moreau, Oscar Wilde, and Franz von Stuck, featuring in many works.

See Bram Dijkstra, Idols of Perversity: Fantasies of Feminine Evil in Fin-de-Siecle Culture (New York: Oxford University Press, 1986), pp. 379 - 98. Black Books, Vol. 2, Page180, fn 165.

1. For Jung’s commentary on this entry, see LN, pp. 178- 83. In the 1925 seminar, Jung recounted: "I used the same technique of the descent, but this time I went much deeper.

The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

It was like going to the moon, or like the feeling of a descent into empty space.

First the picture was of a crater, or a ring chain of mountains, and my feeling association was that of one dead, as if oneself were a victim.

It was the mood of the land of the hereafter.

I could see two people, an old man with a white beard and a young girl who was very beautiful.

I assumed them to be real and listened to what they were saying.

The old man said he was Elijah and I was quite shocked, but she was even more upsetting because she was Salome.

I said to myself that there was a queer mixture: Salome and Elijah, but Elijah assured me that he and Salome had been together since eternity.

This also upset me. With them was a black serpent who had an affinity for me.

I stuck to Elijah as being the most reasonable of the lot, for he seemed to have a mind.

I was exceedingly doubtful about Salome.

We had a long conversation but I did not understand it.

Of course I thought of the fact of my father being a clergyman as being the explanation of my having figures like this.

How about this old man then? Salome was not to be touched upon.

It was only much later that I found her association with Elijah quite natural.

Whenever you take journeys like this you find a young girl with an old man" (Introduction to Jungian Psychology, pp. 680 - 89). Jung then refers to examples of this pattern in the work of Herman Melville, Gustav Meyrink, and Rider Haggard, in the Gnostic legend of Simon Magus (see Book 6, p. 217, n. 214), in Kundry and Klingsor

from Wagner's Parsifal (see Book 4, pp. 218ff.), and in Francesco Colonna's Hypneromachia.

In Memories, he noted: "In myths the snake is a frequent counterpart of the hero.

There are numerous accounts of their affinity. ... Therefore the presence of the snake was an indication of a hero-myth" (p. 206).

Of Salome, he said: "Salome is an anima figure. She is blind because she does not see the meaning of things.

Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros.

But such a definition would be excessively intellectual.

It is more meaningful to let the figures be what they were for me at that time- namely, events and experiences" (Introduction to Jungian Psychology. pp. 96- 97).

In 1955- 56, Jung wrote: "For purely psychological reasons I have elsewhere attempted to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros.

By Logos I meant discrimination, judgment, insight, and by Eros I meant the placing into relation" (Mysterium Coniunctionis, CW 14, § 224).

On Jung's reading of Elijah and Salome in terms of Logos and Eros , respectively, see LN, Appendix B, "Commentaries" (pp. 562ff.). Black Books, Vol. 2 Page183, fn 182

1. Monday. The following are the minutes for Jung's December 19, 1913, talk on "The psychology of the unconscious" to the Zurich Psychoanalytical Society:

For the primitives there exists an intimate relationship with reality, which leads to a big specification of perception, which expresses itself in language through the absence of universal concepts.

This intensive connection with reality appears to us as concretism. e.g., the man has killed a rabbit is expressed through: he, one, animated, arrow etc. shot rabbit.

Hence, instead of the concept man a specific image.-There is not a simple plural, but e.g., in Guinea a Dualis, Trialis, adralis. The original numerical value is obviously not arithmetic, but mystical, it is a character of quality.

This way an immense complication of language emerges.

There must always be e.g. for animals the following information: position in space, distance, direction; e.g., "table" needs the addition of: not animated, upright, wooden; e.g., I eat bread = I am breading or something similar depending on the type of food.

This concretism hinders the emergence of abstract concepts for a long time.

Shock is in negro language: coronary artery in the stomach tears. Anger: the human's aching stomach.

Time: walking sun. Milk: the hunter does not eat. Scorpion: man watches and cries.

Tarantula: bites man, he goes home and tells.

Here we can already see the interference of the subjective observer in the objective.

In the further development this leads to the primitive's ability to add qualities to things against all the experience and to give random meanings to symbols. e.g., the corn is a stag, equally the stag is a feather or clouds, cotton etc. are feathers.

The inner psychological value has the same meaning as objective in reality. e.g., each disease, according to a primitive language, is an unfulfilled desire of the soul.-Only through participation mystique something becomes effective. E.g., venom does not kill in itself, but only the venom that is bewitched.- A psychological system is forced upon the things.

For the Chinese the death statue of the husband is still able to impregnate.

Hence the enormous importance of dreams, and there is no difference between dream and experience; the origin in the subjective prevails over the object.

There are causal effects.

Everything can be understood as a consequence of thinking, which falls together with the deed.

If one would only act, nothing would be done. That is why the ceremonies have to be

done in a correct way.

Thus they are full of hallucination.

The inner world imposes itself the same way as the external world; hence effects on nature through words: e.g., not: the sun shines and lets grow, but: our father thinks.

Finding analogies is therefore a highly important activity.

It is sufficient to tell the myth and the effect told by the myth will take place.

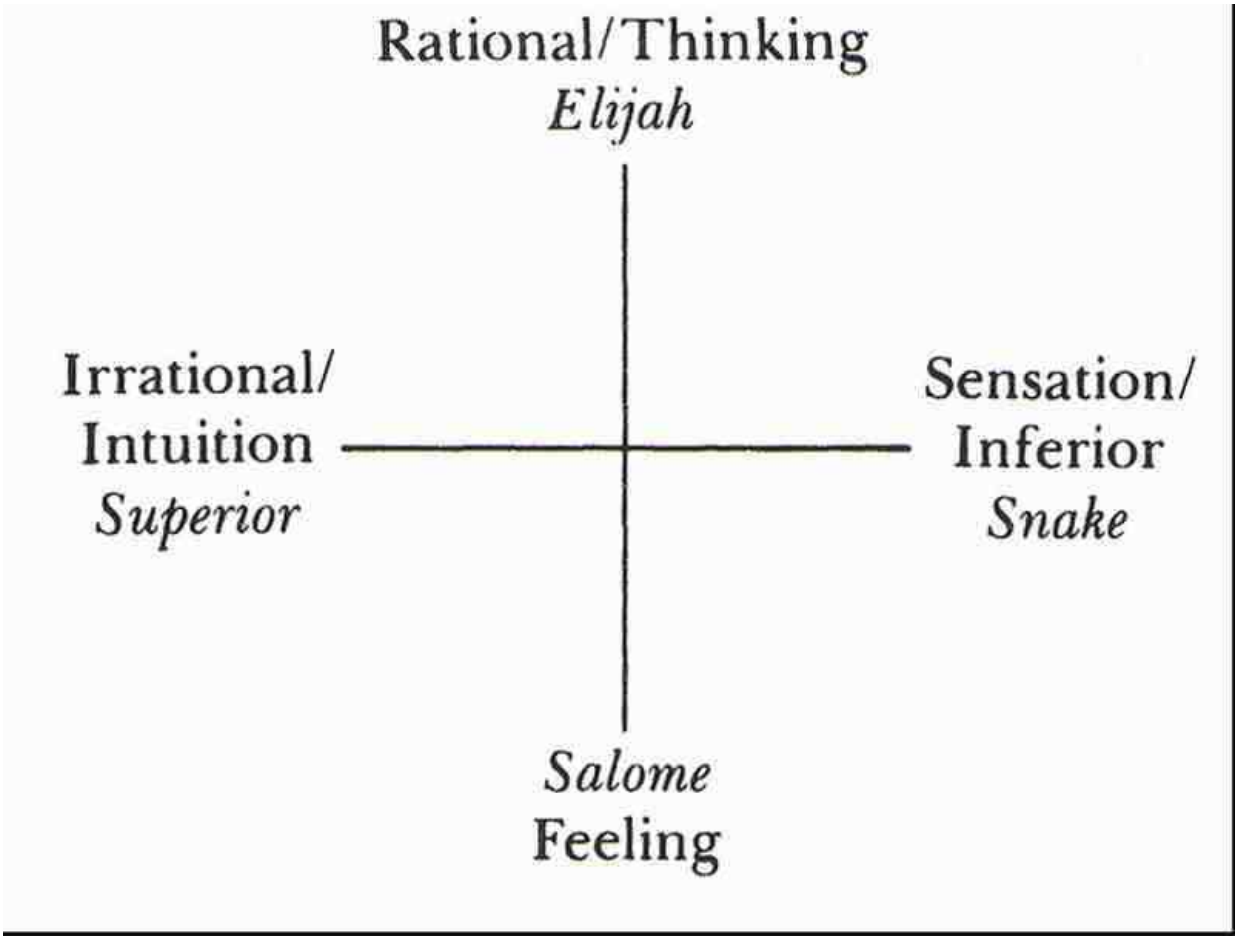
The myth was originally a healing formula through the power of the mind. Magic of analogies to reach sublimatio

It follows from that: the primitive mind knows two mental activities: 1. concrete rendering of reality, 2. psychic interior world imposes itself on reality.

The aim is: to put the spiritual over concrete things.

To let oneself be killed for faith, i.e., to emphasize the importance of the spirit. Black Books, Vol. 2 Page 184

1. Cf. William Blake: "To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). Black Books, Vol. 2 Page185



1. https://www.facebook.com/groups/56536297291/

DESCENSUS AD INFERNOS: JUNG'S 'SEASON IN HELL - SONU SHAMDASANI (2022-12-12 04:34)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

DESCENSUS AD INFERNOS*: JUNG'S 'SEASON IN HELL - *SONU SHAMDASANI

PHANÊS • VOLUME 4 • 2021 • PP. 152-176 https://doi.org/10.32724/phanes.2021.Shamdasani

ABSTRACT

This article explores the linked themes of the descent into hell and divine madness, as articulated in Jung's self-explorations between 1913 and 1930 and as portrayed in his *Liber Novus: The Red Book*, situating these with the history of these notions. This in turn open the question of the relation between Jung's visionary experiences and his subsequent conceptual elaborations in his exoteric scholarly works.

The sign on the gates of hell in Dante's *Commedia*—- '*Abandon all hope all who enter here*'—-might not be out of keeping when individuals first begin to grapple with *Liber Novus*, the spirit of the depths and the dark

denizens that lurk within.

For Jung's *Liber Novus* is a descent into hell: Jung's hell, and possibly our own.

At the same time, it marks the inception of an engagement with madness, divine madness, and prophecy which led to a radical reformulation of Jung's work.[1]

But all may not be lost. As a denizen of this domain nailed and chained to this book for what seemed fast approaching an eternity and close at times to turning into a shade myself, the following provides some short dispatches from hell to help one on one's descent.

As the Christian designation for the dwelling of the dead, depictions of hell from the outset was superimposed on classical descriptions of the underworld or Hades.

The first major Christian description of hell occurs in the apocryphal apocalypse of Peter (Elliot 1993:593f).

In this, Christ shows Peter hell in graphic detail, people hanging by their tongues, a lake of flaming mire and other full of pus, clouds of worms, people gnawing their tongues and having flaming fire in their tongues and so forth.

The key trait of these depictions is a notion that in hell punishments enact the nature of sins.

In his 1893 work on this text, *Nekyia*, Albrecht Dieterich argued that the apocalypse of Peter drew heavily on Orphic- Pythagorean traditions. Descents into the underworld feature in different traditions.

At the outset of *Liber Novus*, two descents have an exemplary role, Odysseus' descent into the underworld in the *Odyssey* and Christ's descent into hell. First to Odysseus.

Book 11 of the *Odyssey* depicts Odysseus' descent into the underworld to consult Tiresias.

To enter the land of the dead libations mixed with honey, milk then sweet wine and white barley were made.

They then cut the throats of sheep, probably organic in that time.

Tiresias then gives warning and advice concerning what lies in store.

We will return to this motif but I would just like to put this as one of the backdrops to the terrain we'll be entering.

The second major theme is that of Christ's descent into hell, the harrowing of hell.

The Apostles' Creed states, 'he descended into hell. The third day He rose again from the dead'.

This is cryptically brief: what indeed took place there? Accounts are found in the apocryphal gospels.

It was a descent into hell to preach to the dead, to redeem the dead and to redeem Adam.

This formed one of the major themes in Christian theology until a reaction sets in in the Protestant Reformation. Zwingli, for example, took the account of Christ's descent simply to indicate that he had really died. Calvin dismissed it merely as a fable.

The fusion of classical descriptions of the underworld and the Christian hell reaches its apotheosis in Dante's *Commedia*.

It is important to note that in presenting his vision of hell and one's journey through it, Dante also presented a hermeneutics of how the text should be read.

In his famous letter to Cangrande Della Scala he differentiated two modes in which the *Commedia* could be read: 'The first sense is that which comes from the letter, the second is that of that which is signified by the letter.

And the first is called the literal, the second allegorical or moral or anagogical'. He then differentiated them in this text in the following manner:

The subject of the whole work, taken only from a literal standpoint, is simply the status of the soul after death, taken simply... If the work is taken allegorically, however, the subject is man, either gaining or losing merit through his freedom of will, subject to the justice of being rewarded or punished. (cited in Boldrini 2001:30-35).

In this second mode of reading, hell is to be understood in an allegorical sense.

The historian D. P. Walker (1964) notes that hell began to lose its hold in the 17th century.

There were many reasons for this: the weakness of scriptural arguments for hell, the

decline of the notion of retributive justice, the rise of rationalist modes of thought and problems concerning the precise location of hell conceived of as being in the bowels of the earth.

For example, in his article in Diderot and d'Alembert's *Encyclopédie*, Swiden argued that the number of the damned argued against the location of hell in its traditional place inside the earth (Casey 2009:211f).

It was simply overcrowded.

The only place big enough was the sun, and this had the added virtue that it provided enough heat for the eternal flames. So even back then, there were problems of global warming and over-population, but in the form of sufficient space for the dead and heat for the fires of hell.

Alongside this notion of the problem concerning the literal hell and its location was a metaphorical use of the word hell. The *Oxford English Dictionary* characterises this as 'a place, state or situation of wickedness, suffering or misery'.

It notes instances of the first usage going back in the English language to Chaucer. In Milton's *Paradise Lost*, Satan states 'the mind is its own place, and in itself / can make a Heav'n of Hell, a Hell of Heav'n.' Satan knew a thing or two about hell'.

An instance of this metaphorical use is found in a statement by Meister Eckhart which Jung cited on several occasions:

Therefore do I turn back once more to myself, there do I find the deepest places, deeper than hell itself: for even from there does my wretchedness drive me.

Nowhere can I escape myself! Here I will set me down and here I will remain. (Eckhart von Hochheim n.d.:389).[2]

Here, the self is described as 'deeper than hell'.

Within the context of the decline of the belief in a literal hell, two figures stand out: Emanuel Swedenborg and William Blake. In terms of sensual precision and graphic detail it is perhaps only Swedenborg's hell which comes close to matching Dante's. Swedenborg, a Swedish scientist and Christian mystic underwent a religious crisis in the 1740s depicted in his *Journal of Dreams* [1860].

In 1745, he was sitting in a tavern in London. He heard a stranger say, don't eat so much.

He went back home and that night the stranger appeared in a dream and revealed himself as Christ and told him that he would travel through heaven and hell and talk with demons and angels and the dead and show people the true faith.

He was told to note what he'd seen and heard and demonstrate the symbolic meaning of the Bible, which he duly did. In Swedenborg's work, *Heaven and Hell* [1758], heaven and hell were presented as strictly dichotomous.

All things in accord with the divine order corresponded to heaven and all contrary things to hell. In hell, the spirits of the dead continue their lives much as they did on earth.

The main thesis of Swedenborg's work is encapsulated in this statement, 'heaven and hell are from the human race' (Swedenborg [1758]:174). Within each of us there were two gates. One which is open to evil and to hell, the other to good and to heaven.

What characterises those who are currently in hell was that when they were living in the world they loved the flesh, the self and the world as opposed to the soul, the love of the Lord and the love of the neighbour.

Now how did one get to hell? Swedenborg presents its geography.

Hells were to be found under mountains, hills and rocks and their opening appearedlike holes andclefts. Some of the hells lookedlikethe dens andcaves of wild beasts in the forests.

Some were like the hollow cabins and passages that are seen in mines.

Some hells present an appearance like the ruins of houses and cities after conflagrations. In some hells, there were nothing but brothels.

There are also deserts where all is barren and sandy (ibid:363). This was cited by Jung in 1921 in *Psychological Types* (CW 6: 166n).

One didn't see them by walking by them because a light only flashed when the soul was cast into hell. They would have some smoke coming up.

Against the common belief that there was one hell which was the same for everyone, Swedenborg noted that there was an infinite variety and diversity.

In a similar manner to Dante, Swedenborg not only presents a vision of hell but also a hermeneutics, a spiritual hermeneutics.

He argued that the Bible had two levels of meaning, a physical literal level and an inner spiritual one.

These were linked by the doctrine of correspondences.

We will return to this notion in the visionary tradition of a linkage between a vision encapsulating its own hermeneutics.

The most acute reader of Swedenborg was William Blake.

From his youth, Blake had visions of angels and historical figures whom he conversed with. For a time, he joined the Swedenborgian church in London, where it was established.

Blake became critical of the institutionalisation of Swedenborgianism and began taking a more critical view of Swedenborg.

Around 1890, he published *The Marriage of Heaven and Hell*.

Here, Blake articulated his critique of Swedenborg.

Indeed the very title, *The Marriage of Heaven and Hell* encapsulated his sense that these were not two radically dichotomous and distinct locations. Swedenborg's problem, he noted, was that he had conversed only with angels and not with the devils who hated religion (Blake 1790:157).

He had had the wrong informants: if you want to know what hell is like, you have to talk to a devil.

What Swedenborg failed to see, Blake noted in his annotations to Swedenborg, was that 'Heaven & Hell are born together' ('Annotations to Swedenborg's *Wisdom of Angels Concerning Divine Love and Wisdom*', ibid:96).

Blake articulated a notion of dynamic oppositions.

What is basic is a series of contraries: attraction and repulsion, reason and energy, love and hate, and these oppositions were necessary for life.

What religion has called good and evil were secondary terms, derivatives which sprang from these basic series of contraries.

They were not primary.

At the same time, Blake then launched a critique of organised religion.

And of Swedenborg, he noted, 'done much & will do much good[;] he has correct[e]d many errors of Popery and also of Luther & Calvin' (Crabb Robinson's diary, Symons 1907:257).

However, he felt that there was little that was genuinely new in his work and it ultimately served orthodox belief despite its protestations to the contrary.

Blake considered Dante to be the greater figure. And his last years he produced a series of engravings to the *Commedia*.

Before turning to Jung's descent, I would like to briefly sketch some of the historical background of divine madness.

The locus classicus for the idea of divine madness was Plato's discussion in the *Phaedrus*. Plato

differentiated two kinds of madness—-the first was from human ills, the second was from a divine release: 'Madness, provided it comes a gift of heaven, is the channel by which we receive the greatest blessings' (Plato 360 BCE:46-244).

Plato distinguished four types of divine madness: (1) inspired divination, such as by the prophetess at Delphi; (2) instances where when ancient sins have given rise to troubles, individuals have broken forth into prophecy and brought relief by leading to prayer and worship; (3) possession by the Muses; (4) the lover.

The first was inspired by Apollo, the second by Dionysus, the third by the muses and the fourth by Aphrodite and Eros.

In the Renaissance, the theme of divine madness was taken up by the Neoplatonists, such as Ficino, and by humanists such as Erasmus. Erasmus' discussion in his *Praise of Folly* in 1509 is particularly important, as it fuses together the classical Platonic conception with Christianity. For Erasmus, Christianity was the highest type of inspired madness.

Like Plato, Erasmus differentiated between two types of madness:

Thus as long as the soul uses its bodily organs aright, a man is called sane; but truly, when it bursts its chains and tries to be free, practising running away from its prison, then one calls it insanity.

If this happens through disease or a defect of the organs, then by common consent it is, plainly, insanity. And yet men of this kind, too, we find foretelling things to come, knowing tongues and writings which they had never studied beforehand—altogether showing forth something divine. (Erasmus 1509:128-9).

He added that if insanity 'happens through divine fervour, it may not be the same kind of insanity, but it is so like it that most people make no distinction' (ibid).

For lay people, the two forms of insanity appeared the same.

The happiness which Christians sought was 'nothing other than a certain kind of madness' (ibid:132).

Those who experience this 'experience something which is very like madness.

They speak incoherently and unnaturally, utter sound without sense, and their faces suddenly change expression... in fact they are truly besides themselves' (ibid:133). In 1811, the German philosopher F. W. J. Schelling discussed divine madness.

He noted that 'The ancients did not speak in vain of a divine and holy madness'. He related this to the 'inner self-laceration of nature', which was often depicted in mythology and represented in rituals such as the rites of Dionysus.

Schelling claimed that 'Nothing great can be accomplished without a constant solicitation of madness, which should always be overcome, but should never be entirely lacking'. Individuals could be typified by their relation to madness.

There were sober spirits in whom there was no trace of madness, together with men of understanding who produced cold intellectual works.

Alongside these individuals, there were individuals who were overcome by madness, and others who managed to govern madness. He contended that: 'There is one kind of person that governs madness and precisely in this overwhelming shows the highest force of the intellect.

The other kind of person is governed by madness and is someone who is really mad'

(Schelling 1811:102-4). Thus to be capable of the highest creative acts required the overcoming of madness.

As these examples show, several philosophers and theologians argued that there existed a divine madness which bestowed the greatest gifts, and also, that it is not easy to recognise and distinguish this form of madness from 'ordinary' madness. In the latter half of the nineteenth century, psychiatry was dominated by a materialistic outlook. Within theology, little place was given to the ecstatic experiences praised by Erasmus and others. The materialistic perspective was used to discredit religion and religious experiences. Towards the end of the nineteenth century, the psychological study of religion commenced (see Iagher 2015). A work which marked a watershed was William James' *The Varieties of Religious Experience*. What distinguished his study from those of other psychologists was his focus on the extreme forms of religious experience, and his stress on their non-pathological nature. He criticised the attempt to reduce religious experiences to be nothing but psychopathology:

Medical materialism finishes up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being epileptic. It snuffs out Saint Teresa as an hysteric, Saint Francis of Assisi as an hereditary degenerate... And medical materialism then thinks that the spiritual authority of all such personages is successfully undermined. (James 1902:16).

For James, establishing the origin of an experience was no way to decide upon its spiritual significance, which could only be done by judging the results of such experience. As he put it, 'By their fruits ye shall know them, not by their roots' (ibid:24). He went so far as to suggest that if there were inspiration from higher realms, it could well be that a neurotic temperament was required for it to be received. For James, the common source of religious inspiration and psychopathology was the subliminal consciousness.

We now return to Jung. In the preceding, there has been no mention of Freud. As Eugene Taylor and I have argued for decades a Freudocentric legend of the genesis of Jung's psychology, namely that its origins lay first in Jung's discipleship and then divergence from Freud has led to the complete mislocation Jung in the intellectual history of the 20th century (See Shamdasani 1998; Taylor 1996; Borch-Jacobsen and Shamdasani 2012). Since 7 October 2009 the full extent of this error became apparent in the public domain, with the publication of *Liber Novus*. To continue to argue that psychoanalysis is the key determining context for the emergence of Jung's psychology can hence forth only be regarded as an act of willful obscurantism. In no way does *Liber Novus* emerge as a consequence of Jung's divergence from Freud. Rather, it should be located and situated within the context of the visionary tradition. What *Liber Novus* presents us with is on the one hand is a way back to hell: a hell that was increasingly lost to the western imagination, and on the other, a way back to the inspiration of divine madness. As noted between the autumn of 1913 and the summer of 1914,

Jung engaged in lengthy period of self-experimentation inducing fantasies in a waking state: his first 'season in hell'. If one reads these fantasies through chronologically, it is clear that the main theme was a deliberate intent to regain a sense of religious meaning in his life. Moreover, this first sequence had more or less come to a successful culmination by the end of April, 1914 (See Jung 1913-1932, *Black Book V*, April 1914:212f).[3] The outbreak of the war convinced Jung that a number of his fantasies had been precognitive: indeed, that they had been prophetic of this event. This gave him a completely new perspective on the relation between his fantasies and what was unfolding in the world. How could one accommodate this possibility within psychology? Jung reflected at length on this question, and reflected on the themes of madness, prophecy and the hells of one's experience, and how they could be accommodated in a modern view of the world. He wrote a handwritten manuscript of a thousand pages adding a second layer of lyrical elaboration, interpretation and commentary. This was his second 'season in hell', in which he reentered his fantasies, reliving them, and contemplated their meaning. He then had this typed and retranscribed it into a calligraphic volume. This was self styled as a prophetic work, 'Der Wege des Kommenden', the way of what is to come. Like Dante's vision of hell, like Swedenborg's vision of hell, Jung's vision contains its

- It is significant that Jung ends the second section part of *Liber Novus*, *Liber Secundus*, in the middle of this entry.

hermeneutic within it. In the second layer, he elaborated a lyrical commentary on the meaning of his fantasies. Thus, like Dante, Swedenborg and Blake, Jung's endeavour was not simply to elaborate a work born of visionary experience and to give it form, but also to elaborate a hermeneutics of how it should be read. In a critical sense then interpretative commentary is superfluous. The book contains its own interpretation. What is required is a wider contextualisation. In *Liber Novus*, Jung deliberately laid aside psychiatric terminology.

The term he uses, ‘madness’, is a general one. At the beginning, Jung recounted how he had reached a turning point in his life. Up till then, he had pursued science. But he had now come to realise that science did not encompass all of life. There was much of life which was not in accordance with reason, which science simply set to one side. Thus *Liber Novus* commences with the issue, how is one to comprehend what is irrational? It is from within this perspective that the question of madness is posed, as madness represents, par excellence, what is not in accordance with reason. Thus madness is taken in a wide sense.

When Jung took up the topic of divine madness, the question he was addressing was that in psychiatry and psychology, there was no way of differentiating ‘divine’ from ‘ordinary’ madness. In other words, there was no way of telling whether a particular experience was of spiritual or psychopathological origin. With the exception of figures such as William James, the question was not even posed. On 14 and 16 January 1914, Jung wrote down the following fantasy sequence. His I found himself in a library, with a librarian. He asked him for a copy of the *Imitation of Christ* (Jung 1915-1930:328f; 1913-1932, *Black Book III*:136).[4] Jung’s I said that he wanted to read it for prayer rather than for scholarly interest, as there were times when science left one cold. He then had a discussion with the librarian concerning Christianity, Nietzsche and Goethe. He left the library and went into the kitchen where he met a fat woman. He sat down and read his book. She asked if he was spiritual, as she thought that no one would read such a book if he wasn’t a pastor. Then shadowy forms appeared. They said that they were Anabaptists who have been dead for over 300 years. Their leader, Ezechiel, said that they were heading towards Jerusalem to pray at the holiest graves. Jung’s I asked to be taken along. Ezechiel replied

that they couldn’t take him, because he had a body.

At this moment, people burst in, including the librarian and the police. Jung’s I was placed in a van, where he continues to read his book.

- References to *Liber Novus* are to the *Reader’s Edition*, henceforth abbreviated as

He then realised that he had been taken to an insane asylum. There, he was confronted by a superintendent, two doctors, a small fat professor. A psychiatric examination ensued. The fact that he is carrying *The Imitation of Christ* is taken as proof that his is a case of religious paranoia. The professor states that the *Imitation of Christ* today leads to the insane asylum. Jung's I states that he feels completely well, and objects to the diagnosis. He is then placed in a ward. His neighbour is in the final stages of a progressive paralysis. Reflecting upon this episode, Jung reflected:

The problem of madness is profound. Divine madness—a higher form of the irrationality of the life streaming through us—-at any rate a madness that cannot be integrated into present-day society—-but how? What if the form of society were integrated into madness? At this point things grow dark, and there is no end in sight. (LN:338).

This sequence forms a striking parody of the psychiatric examination—-the very procedure which Jung had performed on hundreds of occasions. It also forms a strong critique of the diagnostic system of psychiatry. The very fact that he was reading *The Imitation of Christ* was taken as a symptom of a psychiatric malady. Two nights later, Jung had a further dialogue with his soul.

Soul: Have you recognized that all of your foundations are completely mired in of madness? Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life... If you want to find paths, you should also not spurn madness, since it makes up such a great part of your nature... Be glad that you can recognize it, for you will thus avoid becoming its victim. Madness is a special form of the spirit and clings to all teachings and philosophies, but even more to daily life, since life itself is full of craziness and at bottom utterly illogical. Man strives towards reason only so that he can make rules for himself. Life itself has no rules. That is its mystery and its unknown law. What you call knowledge is an attempt to impose something comprehensible on life. (ibid:348).

Jung wanted to accept and affirm life, and his soul told him that to do this, he had to accept his own madness and learn to value it. But the problem he was confronted with was that if reason shunned the irrationality of madness, how could one accommodate this within science or scholarship? Were these not apotropaic defences against madness, and hence against life?

Jung's further deliberations on this subject led him to suspect that this exclusion of divine madness from contemporary Western societies had a historical source: Christianity. In *Liber Novus*, he noted:

You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. This is how I overcame madness. If you do not know what divine madness is, suspend judgment and wait for the fruits. But know that there is a divine madness which is nothing other than the over- powering of the spirit of this time through the spirit of the depths. Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths. But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times. The spirit of this time is ungodly, the spirit of the depths is ungodly, balance is godly. (ibid:149-150).

Thus present day Christianity lacked divine madness—-it blocked access to divine revelation and ecstatic inspiration. Nothing could be further from Erasmus' conception of Christianity as inspired madness. To recover a notion of divine madness, one had to return to the middle ages—- and it is no accident that important episodes of *Liber Novus* are set there. In a lecture in London in 1938, Jung noted: 'From my observations, I learned that the modern unconscious has a tendency to produce a psychological condition which we find, for instance, in medieval mysticism' (Jung 1938,

CW 18:§638).

As Jung saw it, anyone entering the world of the soul would be seen as mad—-exactly as he was. This was inescapable, because society lacked a capacity to differentiate such states. Jung argues that if one wants to know what divine madness is, one should look at the fruits—- the pragmatic standpoint advocated by William James. Divine madness, Jung suggested, consists in 'the spirit of this time' being overpowered by 'the spirit of the depths'. Delusion occurred when there is no reconciliation between the two and one identified with 'the spirit of the depths'. Thus divine madness and delusion are intimately linked—- what differentiates one from the other is the failure of the individual to maintain a proper relation to 'the spirit of the depths'. For Jung, Nietzsche was the prime example of someone who failed to do this. The final element of Jung's discussion of divine madness in *Liber Novus* occurs in his encounter with the Cabiri (see LN:425f). The Cabiri were the deities celebrated at the

mysteries of Samothrace. They were held to be promoters of fertility and protectors of sailors, and had put in an appearance in Goethe's *Faust*. The Cabiri offered to forge Jung's I a sword with which to cut through the knots which he was entangled in. Jung's I took up the sword, and was about to strike when he realised that the knots were his brain. The Cabiri indicated that the interconnections represented his madness, and that the sword represented the overcoming of madness. They then revealed that they themselves were these interconnections, and were willing to die for his sake. They told him that if he struck, he would overcome his madness, which he did. The notion here of overcoming madness is close to Schelling's distinction between the person who is overcome by madness and the person who manages to govern madness. What does Jung mean by the overcoming of madness? The overcoming of madness designates the process by which one is to gain inspiration and instruction from the spirit of the depths and the various figures without

identifying with them.

In his subsequent writings, Jung attempted to translate some of the ideas of *Liber Novus* into psychological and scientific terms. In the language of *Liber Novus*, one could say that this was an attempt to reconcile 'the spirit of this time' with 'the spirit of the depths'. Henceforth, he would attempt to lead his patients through the selfsame steps which he had taken, and to reinvigorate Christianity with the divine madness it had cast aside. In so doing, he tried to transform the practice of psychotherapy into a sanctuary where an element of divine frenzy could enter in. In his 1934 Eranos paper, 'Archetypes of the Collective Unconscious', Jung wrote:

The symbolic process is possible only when one allows the ego- consciousness to enter the image, whatever it is; that is, when no obstruction is offered to the happening in the unconscious. But this is tantamount to a temporary renunciation of being a subject. One might, therefore, call the necessary condition for the process *an intentionally induced psychosis* [eine freiwillig eingeleitete Psychose]. For a psychosis is a largely involuntary yielding before an irruption from the unconscious that has attained a higher potential than consciousness, and so overflows the inhibiting barrier—-called the threshold of consciousness—-that is otherwise maintained intact. This analogy is again no empty metaphor, but represents a constant danger in the process—-threatening, indeed, yet fortunately remaining for the most part at some distance. (Jung 1939a:30).

The manner in which such a process has been traditionally imagined and conceived has been as the descent into hell. Before returning to how Jung articulated this in *Liber Novus*, I would like to briefly consider his relation to Dante and Blake.

In terms of the western cultural tradition, not a little has been written on Jung's relation to figures in his pantheon such as Goethe and in particular Nietzsche.[5] But other figures such as Dante, Swedenborg and Blake have received little attention till now.[6] In Jung's copy of the

Commedia there is a touching slip of paper inserted by the opening cantos by the lines, 'in the middle of the journey of our life / I found myself astray in a dark wood / where the straight road had been lost sight of.' This was a situation where Jung found himself. In a lecture at the Swiss Federal Institute of Technology in 1935, Jung noted,

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read *Zarathustra* will know that Nietzsche also discovered it. When this turning point comes people meet

- On Jung's reading of Goethe, see Bishop (2008). On Jung's reading of Nietzsche, see Bishop (1995); Liebscher (2011); Domenici (2019). On Jung and western cultural history, see my *Jung: Biography in Books* (2011).
- On Jung's relation to Dante, see Priviero (2021). On Jung's relation to Swedenborg, see Taylor (2007).

it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us. (Jung 1935:223).

It's clear from this that Jung found an existential as well as a literary prototype for his activity in the *Commedia*. There are also indications that Jung was reading the *Commedia* during this period. On 26th December 1913 he transcribed the following lines from the

Purgatorio into *Black Book 2*: 'And I to him: "I am one who, when love / Breathes on me, notices, and in the manner / That he dictates within, I utter words"' (*Purgatorio* 24, 52-54). 'And then, in the same manner as a flame / Which follows the fire whatever shape it takes, / The new form follows the spirit exactly' (*Purgatorio* 25, 97-99). (Jung 1913-1932, *Black Book II*:197). These citations give voice to Jung's undertaking to give expression to what he was experiencing, and his attempt to transcribing what he was hearing in a faithful manner. Here, too, the new form follows the spirit exactly, as Jung attempted to maintain a fidelity to the event. In his published scholarly writings, Jung read the *Commedia* as a visionary experience disguised under historical and mythical events. Its significance for Jung as a historical document is found in his commentary in *Psychological Types* in 1921. He argued that the birth of modern individualism began with the worship of women, 'which strengthened man's soul very considerably as a psychological factor since the worship of women meant worship of the soul. This is nowhere more beautifully and perfectly expressed than in Dante's *Divine Comedy*' (Jung 1921, CW 6:§377). Here, Jung situates the *Commedia* right at the birth of modern individualism, the worship of the soul. He then goes on to comment on

canto XXXIII in *Paradiso*, Saint Bernard's prayer to the Virgin Mother.

We turn now to Swedenborg. In his youth, Jung read through many volumes of Swedenborg. Though not directly cited, Swedenborg features critically in the backdrop to *Liber Novus*. At the very beginning of the text Jung's turning away from the things of the world to the soul can be seen as parallel to Swedenborg's conception of heaven and hell—-the turning inward, the turning away, and the realisation that what he previously lived had been a hell, in a sense, a negation of the soul. There are also many similarities in the manner in which Swedenborg engaged in dialogues with figures in the spiritual world and Jung's endeavour in *Liber Novus*. The critical difference is simply one of ontology. Jung replaces Swedenborg's spiritual realism with psychic realism, his notion of *esse in anima*, first articulated in *Liber Novus* itself and then in *Psychological Types*.

Swedenborg's spiritual hermeneutics, reading the symbolic sense of the Bible, also appears to inform the hermeneutics of layer two of *Liber Novus*.

By contrast, Jung's relation to the works of Blake appears to be more ambivalent and oscillates. And this appears to be connected to Jung's ambivalence concerning the notion of art.[7] Jung's library contains four editions of works by Blake: *The Marriage of Heaven and Hell* (1927), *Pencil Drawings* (1927), *The Writings* (1925) and *A Quotation from the Works* (1913). Intriguingly, in his manuscripts, there is also an undated list of excerpts from volume one of the 1906 of Blake's *Poetical Works* (ETH archives, Hs 1055:377, 'Div. Träume'). In 1921, Jung cited Blake's *The Marriage of Heaven and Hell* in *Psychological Types*, which indicates that he read it during this period when he was working on *Liber Novus*. It is curious that the most read chapter in *Psychological Types* has been the definition of types at the end. In the perspective followed here, the most important chapter of the text is Chapter 5, 'The Type Problem in Poetry', in which Jung sought to transpose into the conceptual language some of the insights of *Liber Novus*. At the end of this chapter, Jung cites Blake's statement from *Heaven and Hell* that there were two classes of men, the prolific and devouring, and that religion was an attempt to reconcile the two (Jung 1921, CW 6:§460).[8] Jung then noted that this summarised

the whole of his previous discussion, which is quite striking.

In 1930 in a discussion of visionary works of art, Jung noted

that poets turn to mythological figures to give suitable expression to their experience. This did not mean that they were working with secondhand material, rather that it was the only way to give form to imageless primordial experience. One starts with imageless primordial experience, authentic visionary experience, which poets use mythological and historical figures to give form to. They've derived the figures from somewhere, but that does not mean that the visions themselves are merely derivative. This point is important to note when one considers Jung's use of historical figures in *Liber Novus*. Jung then commented 'Dante decks out his experience in all the imagery of heaven, purgatory, and hell.... Blake presses into his service the phantasmagoric world of India, the old Testament, and the apocalypse' (Jung 1930, CW 15:§151). As stated here, Jung considered that Blake's work contained visions from the collective unconscious clothed in mythological language. In 1939, in his introduction to Suzuki's work on Zen Buddhism

- On this question, see my 'Expressions symboliques: Jung, Dada, le Mandala et l'art de la folie' (2018).
- This passage was one of those which Jung excerpted in his undated

Jung noted the glimmerings of a breakthrough of total experience in the west where to be found in Goethe's *Faust* and Nietzsche's *Zarathustra*, again the usual suspects from Jung's pantheon. However, tucked away in a footnote we find 'in this connection, I must also mention the English mystic William Blake' (Jung 1939b, CW 11:§903). This implicitly raised Blake to the level of Goethe and Nietzsche. In 1944, in *Psychology and Alchemy*, Jung featured two images by Blake, one of which is his one of his illustrations to Dante. The legend in *Psychology*

and Alchemy describes this as the soul as a guide showing the way. It's a revealing slip. It's actually Dante and Virgil ascending the mountain of purgatory (Jung 1944, CW 12:55, 60; figures 5, 19). Jung appears to have transposed his experience in *Liber Novus*, where his soul did indeed lead the way, on to Blake.

In a 1948 letter, he noted, 'I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes' (Jung 1975:513-4). Here again, one finds examples of this oscillation. It as though this oscillation concerns Jung's own ambivalence concerning his own work, was *Liber Novus* a work of art? The notion of the dynamic interplay of contraries central to Blake's *Heaven and Hell* is a key theme in Jung's *Liber Novus*, though there's no evidence to suggest that he derived this idea from Blake. Rather, it's indicative of what Jung may have found tantalizing in the reading and study of Blake.

We return now to Jung's descent. Around 1910, he went on a sailing trip with his friend Albert Oeri and three young doctors, during which Oeri read out chapters from the Odyssey dealing with Circe and the Nekyia. Jung noted that shortly after this, 'he, like Odysseus was presented by faith with a Nekyia, the descent into the dark Hades' (Jung/Jaffé 1962:102- 3). Here, Jung figures his self-experimentation as a descent into the underworld. Let's now, briefly, trace this motif. On the 21st December of 1913 in a fantasy at the outset of his journey in which he first encountered the biblical figures of Salome and Elijah, Jung's I gazes into a stone and catches sight of Odysseus and his journey on the high seas, one of the first figures that he encounters. After his interchange with Salome and Elijah, Jung's I looks again into this stone thinking again of Odysseus and how he passed the rocky islands of the Sirens and wonders if he should do so or not, imagining himself in the same situation. In his commentary in the layer two on this passage, he noted that the image indicated the lengthy wanderings lay ahead of him. Odysseus had gone astray when he played his trick at Troy. Then Jung notes that Odysseus would not have become

what he was without his odyssey (LN:182n). So it's the question of the necessity of the wandering, of the erring, in terms of his becoming. In handwritten drafts to the second book of *Liber Novus*, *Liber Secundus*, Jung subtitled *Liber Secundus* the 'Adventures of the Odyssey'. In the corrected draft this is retitled 'The Great Odyssey' (ibid:212). And finally, Jung suggested the line from the *Odyssey* 'happily escaped from the jaws of death' be used as a motto for Aniela Jaffé's biography of him, *Memories, Dreams, Reflections*.[9]

We come now to the descent into hell. On 28 November Jung noted in the *Black Books*, 'I hear the cruel word "Wait." This is the devil's most horrible punishment of hell, he lets people wait' (Jung 1913-1932, *Black Book II*:165). He experiences the desert of his self as 'a hot hell' (ibid). A fortnight later, on 12 December, Jung engaged in his first visual fantasy. In his 1925, in a seminar he recalled, 'I devised such a boring method by fantasizing that I was digging a hole' (Jung 1925:51). In the *Black Books*, the fantasy begins in a vivid manner: 'I fall with you along gray rocks into whirling depths, pillars of steam shoot up, hissing and roaring noises—-descent into hell', following which he enters a black cave (Jung 1913-1932, *Black Book II*:168; LN:147). For one versed in Swedenborg, digging a hole in the rocks is a sensible

procedure, as is where he suggested that hell could be found. In the fantasy that ensues, Jung saw a killed figure float by on the stream and serpents covering the sun, from which a stream of blood flowed. In 1914, after the outbreak of the Great War, Jung felt that these fantasies were precognitive, so he titled this chapter, 'Descent into Hell in the Future'. In this fantasy he had descended into hell and the bloodshed that he'd saw depicted what was happening in Europe: 'As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell'. (ibid:265). Hell was now indeed let loose. It was the earth, the bloodshed and the slaughter of the Great War. The world had gone literally to hell. But critically, in Jung's account in *Liber Novus*, this was not senseless but meaningful for the further development of mankind. We may follow further depictions of Jung's imagination of hell in *Liber Novus*. On 12 January he found himself in a gloomy vault with a tangle of human bodies. He realised then that he'd reached the underworld or hell (ibid:315). On 18 January 1914 after he had been interred in his fantasy in an insane asylum, he found himself in a steamer, his

- Draft Manuscript of *Memories, Dreams, Reflections*, Countway Library of Medicine, Boston:213. See my *Jung Stripped Bare by his Biographers, Even* (2005).

neighbour in the ward, a fool who declared himself to be Nietzsche and Christ told him simply that they were in hell (ibid:347). On 2 February 1914 his serpent soul tells him that

they had arrived in hell (ibid:430). He saw a hanged man who'd poisoned his parents and his wife. The man tells him that he'd done this to honour God so that they could escape the wretchedness of life for state of eternal blessedness.

In his fantasy of 28 December 1913 he found himself in a castle in the forest where he met an old scholar. He is led to a room to sleep and imagines that the scholar has locked up his daughter were seen to be a hackneyed theme for a romantic novel. She then literally appeared before him. Jung's I noted:

I am truly in Hell—the worst awakening after death, to be resurrected in a lending library! Have I held the men of my time and their taste in such contempt that I must live in Hell and write out the novels that I have already spat on long ago? Does the lower half of average human taste also claim holiness and invulnerability, so that we might not say any bad word about it without having to atone for the sin in Hell? (ibid:222).

So the canonical notion of the fitting punishment in hell is articulated here. Jung had despised such novels. His I now finds himself condemned to literally be in one, forced to live them out. The contemporary equivalent would no doubt be finding his work featured in the Venice Biennale alongside works of Rudolf Steiner and psychiatric patients.

Reflecting on this episode, Jung noted, 'Your Hell is made up of all the things that you always ejected from your sanctuary with a curse and a kick of the foot' (ibid:231). What was required then was to give due attention to what led one to contempt and rage. Through

accepting this, through accepting what one had rejected, one redeemed one's own other into life. Hence, the notion of going to hell is seen as essential in affirming fullness of one's existence and indeed of life itself. Life affirmation required an affirmation, and an acceptance of hell. Hell epitomises a state that Jung found himself in. A moment of collapse of all that he cherished, all that he had striven for, all that he'd aspired to and held dear. It represented a transvaluation of all his values and he comments as follows:

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Hell is when you can no longer attain what you could attain.

Hell is when you must think and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it. Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. (ibid:169-70).

Thus the experience of hell represented a complete moment of reversal, the Eckhartian sense of the return to one's self as deeper than hell itself or indeed the deepest hell. Jung

continues ‘but the deepest hell is when you realize that hell is also no hell but a cheerful heaven. Not a heaven in itself but in this respect a heaven and in that respect a hell’ (ibid).

This is indeed what Blake would have called the marriage of heaven and hell. What then does one do when one finds one’s self in hell in life? Jung found a prototype in Christ’s descent into hell, the harrowing of hell. One of the key themes in *Liber Novus* is that of the imitation of Christ, and how was this to be understood and how it was to be lived. In reflecting upon this, Jung understood it not on a literal level but in this deeper sense of living one’s life as fully as Christ lived his. In attempting to do this he has experienced something akin to Christ’s descent into hell:

No one knows what happened during the three days Christ was in Hell. I have experienced it. / The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened? / It was folly and monkey business, an atrocious Hell’s masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. (ibid:167).

In Jung’s understanding, Christ’s journey to hell was necessary. Without this he would not have been able to ascend to heaven. In Jung’s account in *Liber Novus*, Christ had to become his antichrist, his underworldly brother. He had to become hell himself. Christ’s task of the redemption, of the salvation of the dead, is then taken up in what I call Jung’s theology of the dead in *Liber Novus*. To cite one of the statements from the draft of *Liber Novus*: ‘Not

one iota of Christian law is abrogated but instead we are adding a new one accepting the lament of the dead'

(ibid:345n). In Jung's theology of the dead, redemption does not take the form of saving the souls of the dead, but of taking on their legacy answering their unanswered questions.[10]

After his work on *Liber Novus*, in his published scholarly writings, Jung attempted to translate some of the insights of *Liber Novus* to a language acceptable to medical scientific audience. One aspect of this undertaking was a psychological formulation and interpretation of Christ's descent into hell. In 1937, in his Terry Lectures at Yale Jung noted, 'the three days descent into hell during death describes the sinking of a vanished value into the unconscious whereby conquering the power of darkness, it establishes a new order, and rises up to heaven again, that is, attains supreme clarity of consciousness' (Jung 1937, CW 11:§149). In 1952, in *Aion* he noted, 'The scope of the integration is suggested by the "descensus ad infernos", the descent of Christ's soul to Hell, whose work of redemption also encompasses the dead. The psychological equivalent of this forms the integration of the collective unconscious which represents an essential part of the individuation process' (Jung 1951, CW 9,2: §72). Here we find Christ's descent to hell interpreted as the individuation process and the integration of the collective unconscious, the central theme in Jung's later work—-but we must pause here, which language, which articulation is primary? The first person voice and articulation in *Liber Novus* or its subsequent reformulation decades later into the psychological conceptuality of the *Collected Works*? Relevant here are some comments that Jung made in a discussion of none other than Swedenborg, in the Psychological Club in the 1950s:

There are also visions whose pathological character can be recognized not from their form but from their effects. Or also, that they subsequently require a continual working. For instance, Niklaus von der Flüe. He had a terrible vision and had to protect himself from it. (Reinterpretation of the vision in the image of the holy trinity). The same with Swedenborg: he went up to into this doctrinaireness, to protect himself against the vision; since this was dangerous for him. He hitched himself to the concepts. One must also give the patient something, with which he can hold onto himself, which he can grasp. (=concepts). The visions of Swedenborg are something terribly important. Also with him a danger is shown, that he plunged into the abyss, because of that he had to hold onto the concepts. These form

[10] On this question, see Hillman and Shamdasani (2012).

a true salvation for many men. (Aniela Jaffé papers, ETH).

This is a nuanced statement. Jung was saying that to protect himself, Swedenborg formed concepts. But Jung is not merely being critical and indicates that for many people, concepts were all they have to hold onto to be able to withstand the experiences in question. Now this raises the question whether Jung's later conceptual system—-which in some of his followers has not lacked for doctrinairness—-forms such a safety net or guard rail, which has been vital for some, no doubt, for protection, but may have ended up blocking access to the very experiences in question. Taking this further, does Jung's significance lie in his conceptual formulations, individuation, the collective unconscious, the integration of collective unconscious, archetypes and so forth or rather does it, in the terms of his own visionary experience, lie in the recovery of hell as made accessible through individual fantasy, through individual vision, and through enabling a new route to hell and back? If, as Jung claimed, Dante and Blake clothed visionary experience in mythological forms, could we not pose the question that Jung in turn attempted to clothe visionary experience in conceptual psychological forms? If so, the power and significance of his work does not reside in his concepts which are familiar to us, but in the visionary experience which was at the back of them. *Liber Novus* then finally enables one to reconsider Jung's significance in wholly new yet quintessentially ancient manner, as recovering the road to hell, and with it, the way to recovering something of divine madness,

without succumbing to psychosis. In 1935, Jung headed his Eranos paper ‘Dream Symbols of the Individuation Process’ with an epigram from Virgil’s *Aeneid*, with which I will end:

... facilis descensus Averno;

noctes atque dies patet atri ianua Ditis;

sed reuocare gradum superasque euadere ad auras, hoc opus, hic labor est... VI, 126-29

Easy is the descent to Avernus:

night and day the door of gloomy Dis stands open; but to recall your steps and pass out to the upper air, this is the task, this is the toil. (Jung 1935, CW 12:39, prior to §44).

University College London

REFERENCES

Bishop, Paul. 1995. *The Dionysian Self: C. G. Jung's Reception of Nietzsche*. Berlin: Walter de Gruyter.

———. 2008. *Analytical Psychology and German Classical Aesthetics*. 2 vols. London: Routledge.

Blake, William. 1790. *The Marriage of Heaven and Hell*. In *Complete Works*. Oxford: Oxford University Press, 1972.

Boldrini, Lucia. 2001. *Joyce, Dante, and the Poetics of Literary Relations*.

New York: Cambridge University Press.

Borch-Jacobsen, Mikkel and Sonu Shamdasani. 2012. *The Freud Files: An Inquiry into the History of Psychoanalysis*. Cambridge: Cambridge University Press.

Casey, John. 2009. *After Lives: A Guide to Heaven, Hell and Purgatory*.

Oxford: Oxford University Press.

Desiderius Erasmus Roterodamus (Erasmus of Rotterdam). 1509. *In Praise of Folly*, tr. M. A. Screech. London: Penguin, 1988.

Dieterich, Albert. 1893. *Nekyia: Beiträge zur Erklärung der neuentdeckten Petrusapokalypse*. Leipzig: Teubner.

Domenici, Gaia, 2019. *Jung's Nietzsche: Zarathustra, The Red Book, and 'Visionary' Works*. London: Palgrave Macmillan.

Elliot, J. K. (ed). 1993. *The Apocryphal New Testament*. Oxford: Clarendon Press.

Hillman, James and Sonu Shamdasani. 2012. *The Lament of the Dead: Psychology After Jung's Red Book*. New York: W. W. Norton.

James, William. 1902. *The Varieties of Religious Experience*.

Harmondsworth: Penguin, 1983.

Jung, Carl Gustav. 1921. *Psychological Types*. Collective Works of C.G. Jung vol. 6.

————. [1930/1950]. *Psychology and Literature*. Collected Works of C.

1. Jung. vol. 15, §§133-162.

————. [1935]. *Individual Dream Symbolism in Relation to Alchemy. A Study of the Unconscious Processes at Work in Dreams*. Collective Works of C.G. Jung vol. 12, §§44-121.

————. 1937. *Psychology and Religion*. Collective Works of C.G. Jung vol 11, §§1-168.

————. 1938. *The Symbolic Life*. Collective Works of C.G. Jung vol. 18.

————. 1939a. 'Archetypes of the Collective Unconscious' in *The Integration of the Personality*, tr. Stanley Dell. New York: Farrar & Rinehart.

————.1939b. *Foreword to Suzuki's 'Introduction to Zen Buddhism.'*

Collective Works of C.G. Jung vol. 11, §§538-557.

————. 1944. *Psychology and Alchemy*. Collective Works of C.G. Jung vol. 12.

————. 1951. *Aion: Research into the Phenomenology of the Self*.

Collective Works of C.G. Jung vol. 9, 2.

————. 1935. *Modern Psychology Vol. 1 and 2: Notes on Lectures given at the Eidgenössiche Technische Hochschule, Zürich, by Prof. Dr. C.*

1. *Jung, October 1933—July 1935*. Edited by Barbara Hannah. Zürich: privately printed, 2nd edition, 1959.

————. 1975. *C. G. Jung Letters*. Selected and eited by Gerhard Adler in collaboration with Aniela Jaffé, translated by R. F. C. Hull. Bollingen Series. Princeton: Princeton University Press, vol. 2.

———. 1915-1930. *The Red Book: Liber Novus. A Reader's Edition*. Edited by Sonu Shamdasani, translated by Mark Kyburz, John Peck and Sonu Shamdasani. Philemon Series. New York: W. W. Norton, 2012.

———.1925. *Introduction to Jungian Psychology: Notes of the Seminar Given By Jung on Analytical Psychology in 1925*. Edited by Sonu Shamdasani. Philemon Series. Princeton : Princeton University Press, 2012.

———. 1913-1932. *The Black Books 1913-1932: Notebooks of Transformation.* Edited by Sonu Shamdasani, translated by Martin Liebscher, John Peck and Sonu Shamdasani, Philemon Series. New York: W. W. Norton, 2020.

Jung, Carl Gustav / Jaffé, Aniela. 1962. *Erinnernungen, Träume, Gedanken von C. G. Jung*. Olten: Walter Verlag, 1988.

Iagher, Matei. 2015. 'Theorizing Experience: the Psychological Search for a Science of Religion (1896-1937).' Unpublished PhD, UCL.

Liebscher, Martin. 2011. *Aneignung oder Überwindung. Jung und Nietzsche im Vergleich*. Basel: Schwabe.

Plato. 360 BCE. *Phaedrus and Letters VII and VIII,* tr. W. Hamilton.

London: Penguin, 1986.

Priviero, Tommaso. 2021. 'Of "Fire" and "Form": From Dante's Commedia to C. G. Jung's *Liber Novus*' unpublished PhD thesis, UCL.

Schelling, F. W. J. 1811. *The Ages of the World, tr. J. Wirth*. Albany: SUNY Press, 2000.

Shamdasani, Sonu. 1998. 'From Geneva to Zurich: Jung and French Switzerland.' *Journal of Analytical Psychology* 43(1):115-126.

———. 2005. J*ung Stripped Bare by his Biographers, Even*. London: Karnac.

———. 2011. *Jung: Biography in Books*. New York,:W. W. Norton.

———. 2018. 'Expressions symboliques: Jung, Dada, le Mandala et l'art de la folie' in Edith Alleart Bertin (ed.) *Jung et élan créatur*. Noville- sur-Mehaigne, Maransart: Espreluète/L'arbre soleil:269-324.

Swedenborg, Emmanuel. [1758]. *Heaven and its Wonders and Hell. From Things Heard and Seen*, tr. James Rendell. London: Swedenborg Society, 1920.

———. [1860]. *Swedenborg's Journal of Dreams*. Edited by William Ross Woofenden, translated by J. J. G. Wilkinson. Bryn Athyn: Swedenborg Scientific Association, 1989.

Symons, Arthur. 1907. *William Blake*. New York: E. P. Dutton.

Taylor, Eugene. 1996. 'The New Jung Scholarship.' *The Psychoanalytic Review* 83:547-68.

———. 2007. 'Jung on Swedenborg Redivus.' *Jung History: A Semi- Annual Publication of the Philemon Foundation* 2(2):27-31.

Von Hochheim, Eckhart (Meister Eckhart). n.d. *Works.* vol. 1. Tr. C. De

1. Evans. London: Watkins, 1931.

Walker, D. P. 1964. *The Decline of Hell: Seventeenth Century Discussions of Eternal Torment*. London: Routledge and Kegan Paul.

1. https://www.facebook.com/groups/56536297291/

Picture by a middle-aged man. In the center is a star. The blue sky contains golden clouds. (2022-12-13 04:50)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

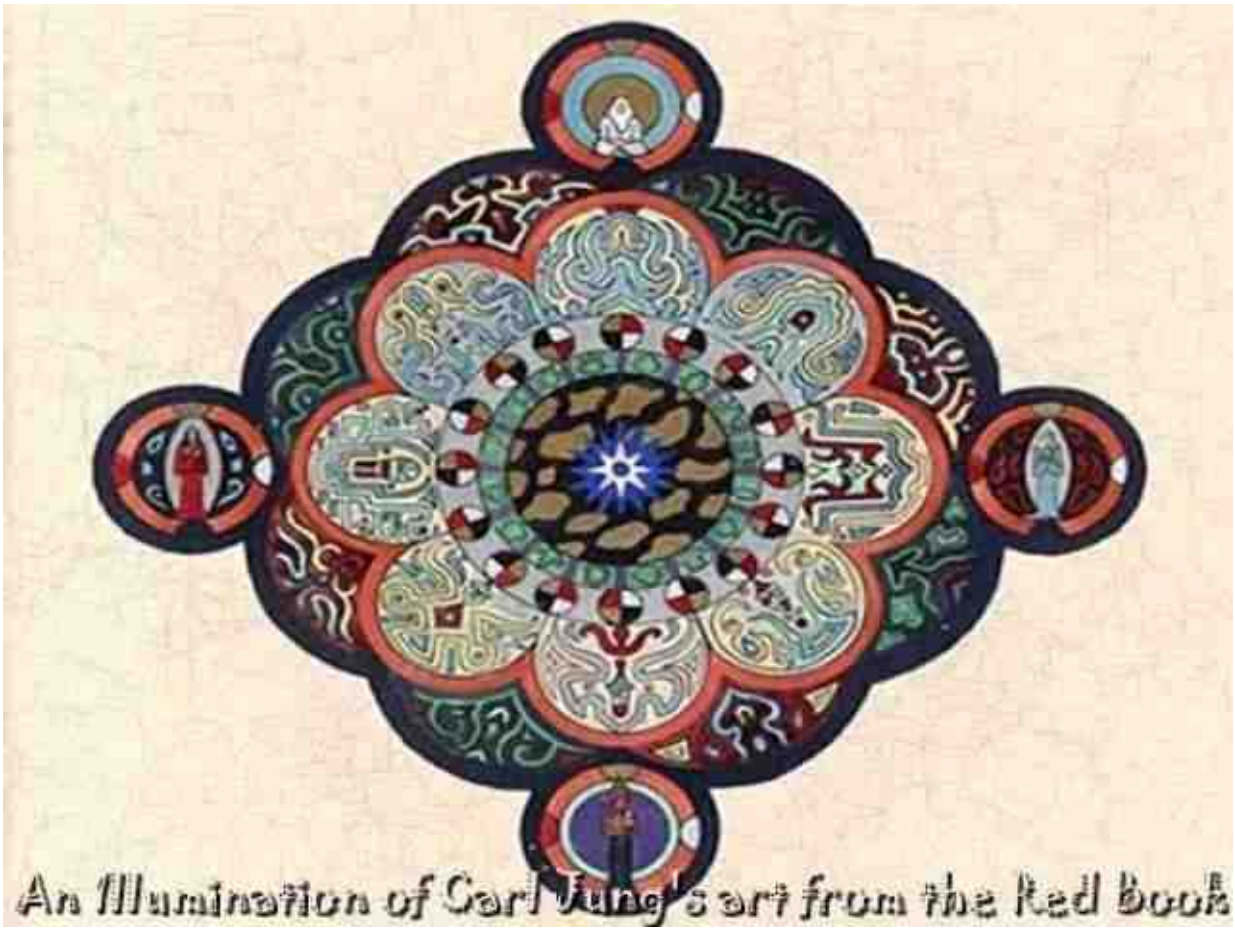


Image 105, LN

In 1930, Jung anonymously reproduced this image in "Commentary on The Secret of the Golden Flower" as a mandala painted by a male patient during treatment.

He reproduced it again in 1952 in "Concerning Mandala Symbolism" and wrote:

Picture by a middle-aged man. In the center is a star. The blue sky cont.ains golden clouds.

At the four cardinal points we see human figures: at the top, an old man in the attitude of contemplation; at the bottom, Loki or Hephaestus with red, flaming hair, holding in his hands a temple.

To the right and left are a light and dark female figure.

Together they indicate four aspects of the personality, or four archetypal figures belonging, as it were, to the periphery of the self.

The two female figures can be recognized without difficulty as the two aspects of the anima.

The old man corresponds to the archetype of meaning, or of the spirit, and the dark chthonic figure to the opposite of the Wise Old Man, namely the magical (and sometimes destructive) luciferian element.

In alchemy it is Hermes Trismegistus versus Mercurius, the evasive "trickster."

The circle enclosing the sky contains structures or organisms that look like protozoa.

The sixteen globes painted in four colors just outside the circle derived originally from an eye motif and therefore stand for the observing and discriminating consciousness.

Similarly, the ornaments in the next circle, all opening inwards, are rather like vessels pouring out their content toward the centre. [Fn: There is a similar conception in alchemy, in the Ripley Scrowle and its variants (Psychology and Alchemy, fig. 257). There it is the planetary Gods who are pouring their qualities into the bath of rebirth.]

On the other hand the ornaments along the rim open outward, as if to receive something from outside.

That is, in the individuation process what were originally projections stream back "inside" and are integrated into the personality again.

Here, in contrast to Figure 25, "Above" and "Below," male and female, are integrated, as in the alchemical hermaphrodite (CW 9, pt. I, § 682).

The figure at the top is Philemon and the figure at the bottom is Ka. Editor, The Black Books, Vol. I, Page 134.

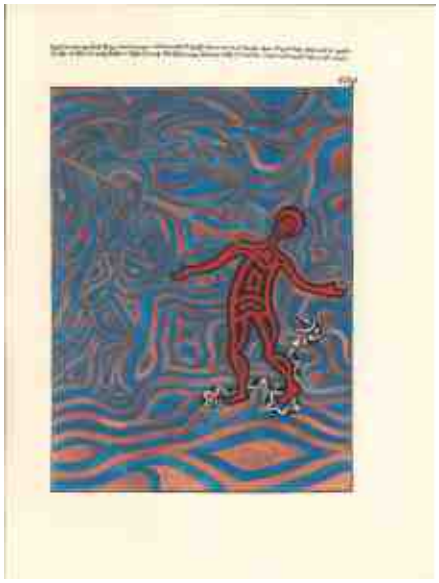


Image 109, LN.

The legend reads:

"This man of matter rises up too far in the world of the spirit, there the spirit bores through his heart with the golden ray. He falls with joy and disintegrates. The serpent, who is the evil one, could not remain in the world of the spirit." Editor, The Black Books, Book 1, Page 136

Image 113, LN.

The legend reads:

"This is the image of the divine child. It means the completion of a long path.

Just as the image was finished in April 1919, and work on the next image had already begun, the one who brought the 0 came, as PHILEMON had predicted to me.

I called him PHANES, because he is the newly appearing God." Editor, The Black Books, Book 1, Page 140

Image III, LN. The legend reads:

"The serpent fell dead onto the earth. And that was the umbilical cord of a new birth." Editor, The Black Books, Book 1, Page 138

1. https://www.facebook.com/groups/56536297291/

Experiences concerning the psychic life of the child (2022-12-14 04:10)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]LECTURE III Experiences concerning the psychic life of the child

Classics in the History of Psychology

An internet educational resource developed by

[3]Christopher D. Green

York University, Toronto, Ontario

(Return to *[4]index*)

The Association Method

Carl G. Jung (1910)

First published in *American Journal of Psychology*, *31*, 219-269.

Part 3 of 3

([5]previous)

LECTURE III

Experiences concerning the psychic life of the child

Ladies and Gentlemen: In the last lecture we have seen how important for later life are the emotional processes of childhood. In to-day's lecture I should like to give you some insight into the psychic life of the child through the analysis of a 4-year-old girl. It is much to be regretted that there are doubtless few among you who have had opportunity to read the analysis of "Little John" (*Kleiner Hans*), which has been published by Freud during the current year.[[6]4] I should properly begin by giving you the content of that analysis, so that you might be in a position to compare for yourselves the results of Freud with those obtained by me, and to observe the marked, even astonishing, similarity between the unconscious creations of the two children. Without a knowledge of the fundamental analysis of Freud, much in the report of the following case will appear to you strange, incomprehensible, and perhaps unacceptable. I beg you, however, to defer final judgment and to enter upon the consideration of these new subjects with a kindly disposition, for such pioneer work in virgin soil requires not only the greatest patience on the part of the investigator, but also the unprejudiced attention of his audience. Because the Freudian investigations apparently involve an indelicate discussion of the most intimate secrets of sexuality many people have had a feeling of repulsion and have therefore rejected everything as a matter of course without any real proof. This, unfortunately, has almost always been the fate of Freud's doctrines until now. One must not come to the consideration of these matters with the firm conviction that they do not exist, else it may easily come to pass that for the prejudiced they really do not exist. One should perhaps for the moment assume the author's point of view and investigate these phenomena under his guidance. In this way only can [p. 252] the correctness or incorrectness of our observations be affirmed. We may err, as all human beings err. But the continual holding up to us of our mistakes, - perhaps they are worse than mistakes, - does not help us to see things more distinctly. We should prefer to see *wherein* we err. That should be shown to us in our own sphere of experience. Thus far, however, no one has succeeded in meeting us on our own ground, and in giving us a different conception of the things which we ourselves see. We must still complain that our critics are persisting in complete ignorance and without the slightest notion about the matters in question. The only reason for this is that our critics have never taken the trouble to become thoroughly acquainted with our method; had they done this they would have understood us.

The little girl to whose sagacity and intellectual vivacity we are indebted for the following observations is a healthy, lively child of emotional temperament. She has never been seriously ill, and never, even in the realm of the nervous system, had there been observed any symptoms prior to this investigation. In the report which will now follow we shall have to waive a connected description, for it is made up of anecdotes which treat of one out of a whole cycle of similar experiences, and which cannot, therefore, be arranged scientifically and systematically, but must rather be described somewhat in the form of a story. This manner of description we cannot as yet dispense with in our analytic psychology, for we are still far from being able in all cases to separate with unerring certainty the curious from the typical.

When the little daughter, whom we will call Anna, was about 3 years old, she once had the following conversation with her grandmother:

Anna: "Grandma, why have you such withered eyes?"
Grandma: "Because I am old?"
A. "But you will become young again."
G. "No, do you know, I shall become older and older, and then I shall die."
A. "Well, and then?"
G. "Then I shall become an angel."
A. "And then will you again become a little child?"

The child found here a welcome opportunity for the provisional solution of a problem. For some time before she had been in the habit of asking her mother whether she would ever have a living doll, a little child, a little brother. This naturally included the question as to the origin of children. As such questions appeared only spontaneously and indirectly, the parents attached no significance to them, but received [p. 253] them as lightly and in appearance as facetiously as the child seemed to ask them. Thus she once received from her father the amusing information that children are brought by the stork. Anna had already heard somewhere a more serious version, namely, that children are little angels living in heaven and are brought from heaven by the stork. This theory seems to have become the starting point for the investigating activity of the little one. From the conversation with the grandmother it could be seen that this theory was capable of wide application, namely, it not only solved in a comforting manner the painful idea of parting and dying, but at the same time it solved satisfactorily the riddle of the origin of children. Such solutions which kill at least two birds with one stone were formerly tenaciously adhered to in science, and even in the child they cannot be made retrograde without some shock.

Just as was the birth of a little sister the turning point in the history of "little John," so it was in this case the birth of a brother, which happened when Anna had reached the age of 4 years. The pregnancy of the mother apparently remained unnoticed; *i.e.,* the child never expressed herself on this subject. On the evening before the childbirth when the labor pains began to manifest themselves in the mother, the child was in her father’s room. He took her on his knee and said, "Tell me, what would you say if you should get a little brother to-night?" "I would kill it," was the prompt answer. The expression "to kill" looks very serious, but in reality it is quite harmless, for "to kill" and "to die" in child language signify only to remove either in the active or in the passive sense, as has already been pointed out a number of times by Freud. "To kill" as used by the child is a harmless word, especially so when we know that the child uses the word "kill" quite promiscuously for all possible kinds of destruction, removal, demolition, etc. It is, nevertheless, worth while to note this tendency (see the analysis of

Kleiner Hans , p. 5).

The childbirth occurred early in the morning in the presence of a physician and a midwife. When all remnants of the birth, including some blood traces, were cleaned up, the father entered the room where the little one slept. She awoke as he entered. He imparted to her the news of the advent of a little brother which she took with surprise and strained facial expression. The father took her in his arms and carried her into the confinement chamber. She first threw a rapid glance at her somewhat pale mother and then displayed something like a mixture of despair and suspicion as if thinking, "Now what else is going to happen? (Father's impression.) She displayed hardly any pleasure at the sight of the new arrival, so that the cool reception she gave it caused general disappointment.

[p. 254] During the forenoon she kept very noticeably away from her mother; this was the more striking as she was usually much attached to her mother. But once when her mother was alone she ran into the room, embraced her and said, "Well, aren't you going to die now?" This explains a part of the conflict in the child's psyche. Though the stork theory was never really taken seriously, she accepted the fruitful re-birth hypothesis, according to which a person by dying assisted a child into life. Accordingly the mother, too, must die; why, then, should the newborn child, against whom she already felt childish jealousy, cause her pleasure? It was for this reason that she had to ascertain in a favorable moment whether the mother was to die, or rather was moved to express the hope that she would not die.

With this happy issue, however, the re-birth theory sustained a severe shock. How was it possible now to explain the birth of her little brother and the origin of children in general? There still remained the stork theory which, though never expressly rejected, had been implicitly waived through the assumption of the re-birth theory. The explanations next attempted unfortunately remained hidden from the parents as the child stayed a few weeks with her grandmother. From the grandmother's report we learned that the stork theory was often discussed, and it was naturally re-enforced by the concurrence of those about her.

When Anna returned to her parents she again on meeting her mother evinced the same mixture of despair and suspicion which she had displayed after the birth. The impression, though inexplicable, was quite unmistakable to both parents. Her behavior towards the baby was very nice. During her absence a nurse had come into the house who, on account of her uniform made a deep impression on Anna; to be sure, the impression at first was quite unfavorable as she evinced the greatest hostility to her. Thus nothing could induce her to allow herself to be undressed and put to sleep by this nurse. Whence this resistance originated was soon shown in an angry scene near the cradle of the little brother in which Anna shouted at the nurse, "This is not your little brother, it is mine!" Gradually, however, she became reconciled to the nurse and began to play nurse herself, she had to have her white cap and apron and "nursed" now her little brother and now her doll.

In contrast to her former mood she became unmistakably mournful and dreamy. She often sat for a long time under the table singing and rhyming stories which were partially incomprehensible but sometimes contained the "nurse" theme ("I am a nurse of the green cross"). Some of the stories, how- [p. 255] ever, distinctly showed a painful feeling striving for expression.

Here we meet with a new and important feature in the little one's life, that is, we meet with reveries, tendencies towards the composition of poetry, and melancholic attacks. All

these things which we are wont first to encounter at a later period of life, at a time when the youthful person is preparing to sever the family tie and to enter independently upon life, but is still held back by an inward, painful feeling of homesickness and the warmth of the parental hearth. At that time the youth begins to replace his longing with poetic fancies in order to compensate for the deficiency. To approximate the psychology of a four-year-old child to that of the age of puberty will at first sight seem paradoxical, the relationship lies, however, not in the age but rather in the mechanism. The elegiac reveries express the fact that a part of that love which formerly belonged and should belong to a real object is now *introverted*, that is, it is turned inward into the subject and there produces an increased imaginative activity. What is the origin of this *introversion*? Is it a psychological manifestation peculiar to this age, or does it owe its origin to a conflict?

This is explained in the following occurrence. It often happened that Anna was disobedient to her mother, she was insolent, saying, "I am going back to grandma."
Mother: "But I shall be sad when you leave me."
Anna: "Oh, but you have the little brother."

The effect which this produced on the mother shows what the little one was really aiming at with her threats to go away again; she apparently wished to hear what her mother would say to her proposal, that is, to see what attitude her mother would actually assume to her, whether her little brother had not crowded her out altogether from her mother's favor. One must, however, give no credence to this little trickster. For the child could readily see and feel that despite the existence of the little brother there was nothing essentially lacking for her in her mother's love. The reproach to which she subjects her mother is therefore unjustified and to the trained ear this is betrayed by a slightly affected tone. Such a tone if unmistakable, shows that it does not expect to be taken seriously and hence it obtrudes itself re-enforced. The reproach as such must also not have been taken seriously by the mother for it was only the forerunner of other and this time more serious resistances. Not long after the previously reported conversation the following scene took place:

Mother: "Come, we are going into the garden now!"
Anna: "You are lying, take care if you are not telling the truth."
[p. 256]
M. "What are you thinking of? I always tell the truth."
A. "No, you are not telling the truth."
M. "You will soon see that I am telling the truth; we are going into the garden now."
A. "Indeed, is that true? Is that really true? Are you not lying?"

Scenes of this kind were repeated a number of times. This time the tone was more rude and more penetrating, and at the same time the accent on the word "lie" betrayed something special which the parents did not understand; indeed, at first they attributed too little significance to the spontaneous utterances of the child. In this they merely did what education usually does with official sanction. One usually pays little heed to children in every stage of life; in all essential matters, they are treated as not responsible, and in all unessential matters, they are trained with an automatic precision.

Under resistances there always lies a question, a conflict, of which we hear at later times and on other occasions. But usually one forgets to connect the thing heard with the resistances. Thus, on another occasion Anna put to her mother the following difficult questions:

Anna: "I should like to become a nurse when I grow big,
- why did you not become a nurse?"
Mother: "Why, as I have become a mother I have children to nurse anyway."
A. (Reflecting) "Indeed, shall I be a different woman from you, and shall I still speak to you?"

The mother's answer again shows whither the child's question was really directed. Apparently Anna, too, would like to have a child to "nurse" just as the nurse has. Where the nurse got the little child is quite clear. Anna, too, could get a child in the same way if she were big. Why did not the mother become such a plain nurse, that is to say, how did she get a child if not in the same way as the nurse? Like the nurse, Anna, too, could get a child, but how that fact might be changed in the future or how she might come to resemble her mother in respect to getting children is not clear to her. From this resulted the thoughtful question, "Indeed, shall I be a different woman from you? Shall I be different in every respect?" The stork theory evidently had come to naught, the dying theory met a similar fate; hence she now thinks one may get a child in the same way, as, for example, the nurse got hers. She, too, could get one in this natural way, but how about the mother who is no nurse and still has children? Looking at the matter at this point of view, Anna asks: "Why did you not become a nurse?" namely, "why have you not got your child in the natural way?" This peculiar indirect [p. 257] manner of questioning is typical, and evidently corresponds with the child's hazy grasp of the problem, unless we assume a certain diplomatic uncertainty prompted by a desire to evade direct questioning. We shall later find an illustration of this possibility. Anna is evidently confronted with the question "where does the child come from?" The stork did not bring it; mother did not die; nor did mother get it in the same way as the nurse. She has, however, asked this question before and received the information from her father that the stork brings children; this is positively untrue, she can never be deceived on this point. Accordingly, papa and mama and all the others lie. This readily explains her suspicion at the childbirth and her discrediting of her mother. But is also explains another point, namely, the elegiac reveries which we have attributed to a partial introversion. We know now from what real object love had to be taken and introverted to no purpose, namely, it had to be taken *from the parents* who deceived her and refused to tell her the truth. (What must this be which cannot be uttered? What else is going on here?) Such were the parenthetic questions of the child, and the answer was: Evidently this must be something to be concealed, perhaps something dangerous. Attempts to make her talk and to draw out the truth by means of (insidious) questions were futile, she exerted *resistance against resistance,* and the introversion of love began. It is evident that the capacity for sublimation in a 4-year-old child is still too slightly developed to be capable of performing more than symptomatic services. The mind, therefore, depends on another compensation, namely, it resorts to one of the relinquished infantile devices for securing love by force, the most preferred is that of crying and calling the mother at night. This has been diligently practised and exhausted during her first year. It now returns and corresponding to the period of life it has become well determined and equipped with recent impressions. It was just after the earthquakes in Messina, and this event was discussed at the table. Anna was extremely interested in everything, she repeatedly asked her grandma to relate to her how the earth shook, how the houses were demolished and many people lost their lives. After this she had nocturnal fears, she could not remain alone, her mother was forced to go to her and stay with her; otherwise she feared that an earthquake would appear, that the house would fall and kill her. During the day, too, she was much occupied with such thoughts. While walking with her mother she annoyed her with such questions as, "Will the house be standing when we return home? Are you sure there is no earthquake at home? Will papa still be living? About every stone lying in the road she asked whether it was from an [p. 258] earthquake. A new building was a house destroyed by the earthquake, etc. She finally

even cried out frequently at night that the earthquake was coming and that she heard the thunder. In the evening she had to be solemnly assured that there was no earthquake coming.

Many means of calming her were tried, thus she was told, for example, that earthquakes only exist where there are volcanoes. But then she had to be satisfied that the mountains surrounding the city were not volcanoes. This reasoning gradually caused in the child an eager desire for learning, strong but quite unnatural for her age, which manifested itself in her requiring that all the geological atlases and text-books should be brought her from her father's library. For hours she rummaged through these works looking for pictures of volcanoes and earthquakes, and asking questions continually. We are here confronted by an energetic effort to sublimate the fear into an eager desire for learning, which at this age made a decidedly premature exaction; but, as in many a gifted child which suffers from precisely the same difficulty, many effects of this immature sublimation were surely not to her advantage. For, by favoring sublimation at this age one merely enforces a fragment of neurosis. The root of the eager desire for learning is the *fear* and the *fear is the expression of a converted libido;* that is, it is the expression of *an introversion which henceforth becomes neurotic*, which at this age is neither necessary nor favorable for the development of the child.

Whither this eager desire for learning was ultimately directed is explained by a series of questions which arose almost daily. "Why is Sophie (a younger sister) younger that I?" "Where was Freddy (the little brother) before? Was he in heaven? What was he doing there? Why did he come down just now, why not before?

This state of affairs induced the father to decide that the mother should tell the child when occasion offered *the truth concerning the origin of the little brother*. This having been done Anna soon thereafter asked about the stork. Her mother told her that the story of the stork was not true, but that Freddy grew up in his mother like the flowers in a plant. At first he was very little, and then he became bigger and bigger just like a plant. She listened attentively without the slightest surprise, and then asked, "But did he come out all by himself?"

Mother: "Yes."
Anna: "But he cannot walk!"
Sophie: "Then he crawled out."
Anna, overhearing her little sister's answer, - "Is there a hole here? (pointing to the breast) or did he come out of the mouth? Who came out of the nurse?" She then interrupted [p. 259] herself and exclaimed, "No, no, the stork brought little brother down from heaven." She soon left the subject and again wished to see pictures of volcanoes. During the evening following this conversation she was calm. The sudden explanation produced in the child a whole series of ideas, which manifested themselves in certain questions. Unexpected perspectives were opened; she rapidly approached the main problem, namely, the question, "*Where did the child come out?*" *Was it from a hole in the breast or from the mouth?* Both suppositions are entirely qualified to form acceptable theories. We even meet with recently married women who still entertain the theory of the hole in the abdominal wall or of the Caesarean section; this is supposed to betray a very curious form of innocence. But as a matter of fact it is not innocence, as we are always dealing in such cases with infantile sexual activities, which in later life have brought the *vias naturales* into ill repute.

It may be asked where the child got the absurd idea that there is a hole in the breast, or that the birth takes place through the mouth. Why did she not select one of the natural openings existing in the abdomen from which things come out daily? The explanation is simple.

Very shortly before, our little one had invited some educational criticism on her mother's part by a heightened interest in both abdominal openings with their remarkable products, - an interest not always in accord with the requirements of cleanliness and decorum. Then for the first time she became acquainted with the exceptional laws of these bodily regions and, being a sensitive child, she soon learned that there was something here to be tabooed. This region, therefore, must not be referred to. Anna had simply shown herself docile and had so adjusted herself to the cultural demands that she thought (at least spoke) of the simplest things last. The incorrect theories substituted for correct laws persisted for years until brusque explanations came from without. It is, therefore, no wonder that such theories, the forming of and adherence to which are favored even by parents and educators should later become determinants of important symptoms in a neurosis, or of delusions in a psychosis, just as I have shown that in dementia praecox[[7]5] what has existed in the mind for years always remains somewhere, though it may be hidden under compensations seemingly of a different kind.

But even before this question, whence the child really comes out, was settled, a new problem obtruded itself; viz., the children come out of the mother, but how is it with the nurse?

[p. 260] Did some one come out also in this case? This question was followed by the remark, "No, no, the stork brought down the little brother from heaven." What is there peculiar about the fact that nobody came out of the nurse? We recall that Anna identified herself with the nurse and planned to become a nurse later, for, - she, too, would like to have a child, and she could have one as well as the nurse. But now when it is known that the little brother grew in mama, how is it now?

This disquieting question is averted by a quick return to the stork-angel theory which has never been really believed and which after a few trials is at last definitely abandoned. Two questions, however, remain in the air. The first reads as follows: Where does the child come out? The second, a considerably more difficult one, reads: How does it happen that mama has children while the nurse and the servants do not? All these questions did not at first manifest themselves.

On the day following the explanation while at dinner, Anna spontaneously remarked: "My brother is in Italy, and has a house of cloth and glass, but it does not tumble down."

In this case as in the others it was impossible to ask for an explanation; the resistances were too great and Anna could not be drawn into conversation. This former, officious and pretty explanation is very significant. For some three months the two sisters had been building a stereotyped fanciful conception of a "big brother." This brother knows everything, he can do and has everything, he has been and is in every place where the children are not; he is owner of great cows, oxen, horses, dogs; everything is his, etc. Each sister has such a "big brother." We must not look far for the origin of this fancy; the model for it is the *father* who seems to correspond to this conception: he seems to be like a brother to mama. The children, too, have their similar powerful "brother." This brother is very brave; he is at present in dangerous Italy and inhabits an impossible fragile house, and *it does not tumble down*. For the child this realizes an important wish. *The earthquake is no longer to be dangerous*. As a consequence of this the child's fear disappeared and *stayed away*. The fear of earthquakes now entirely vanished. Instead of calling her father to her bed to conjure away the fear, she now became very affectionate and begged him every night to kiss her.

In order to test this new state of affairs the father showed her pictures illustrating volcanoes and earthquake devastations. Anna remained unaffected, she examined the pictures with indifference, remarking, "These people are dead; I have already seen that quite often." The picture of a volcanic eruption no longer had any attraction for her. Thus all her scientific interest collapsed and vanished as suddenly as it came. During [p. 261] the days following the explanation Anna had quite important matters to occupy herself with; she disseminated her newly acquired knowledge among those about her in the following manner: She began by again circumstantially affirming what had been told her, viz., that Freddy, she, and her younger sister had grown in her mother, that papa and mama grew in their mothers, and that the servants likewise grew in their respective mothers. By frequent questions she tested the true basis of her knowledge, for her suspicion was aroused in no small measure, so that it needed many confirmations to remove all her uncertainties.

On one occasion the trustworthiness of the theory threatened to go to pieces. About a week after the explanation the father was taken sick with influenza and consequently had to remain in bed during the forenoon. The children knew nothing about this, and Anna coming into the parents' bedroom saw what was quite unusual, namely, that her father was remaining in bed. She again took on a peculiar surprised expression; she remained at a distance from the bed and would not come nearer; she was apparently again reserved and suspicious. But suddenly she burst out with the question, "Why are you in bed, have you a plant in your belly, too?"

The father was naturally forced to laugh. He calmed her, however, by assuring her that children never grow in the father, that only women can have children and not men; thereupon the child again became friendly. But though the surface was calm the problems continued to work in the dark. A few days later while at dinner Anna related the following dream: "I dreamed last night of Noah's ark." The father then asked her what she had dreamed about it, but Anna's answer was sheer nonsense. In such cases it is necessary only to wait and pay attention. A few minutes later she said to her mother, "I dreamed last night about Noah's ark, and there were a lot of little animals in it." Another pause. She then began her story for the third time. "*I dreamed last night about Noah's ark, and there were a lot of little animals in it, and underneath there was a lid and that opened and all the little animals fell out.*"

The children really had a Noah's ark, but its opening, a lid, was on the roof and not underneath. In this way she delicately intimated that the story of the birth from mouth or breast is incorrect, and that she had some inkling where the children came out.

A few weeks then passed without any noteworthy occurrences. On one occasion she related the following dream: "I dreamed about papa and mama; they had been sitting late in the study and we children were there too." On the face of [p. 262] this we find a wish of the children, to be allowed to sit up as long as the parents. This wish is here realized or rather it is utilized to express a more important wish, namely, *to be present in the evening when the parents are alone*; of course quite innocently it was in the *study* where she has seen all the interesting books and where she has satiated her thirst for knowledge; *i.e.,* she was really seeking an answer to the burning question, whence the little brother came. If the children were there they would find out.[[8]6] A few days later Anna had a terrifying dream from which she awoke crying, "The earthquake was coming, the house had begun to shake." Her mother went to her and calmed her by saying that the earthquake was not coming, that everything was quiet, and that everybody was asleep. Whereupon Anna said: "*I would like to see the spring, when all the little flowers are coming out and the whole lawn is full of flowers - I would*

like to see Freddy, he has such a dear little face - What is papa doing? What is he saying? (The mother said, "He is asleep and isn't saying anything now.") Little Anna then remarked with a sarcastic smile: "*He will surely be sick again in the morning*."

This text should be read backwards. The last sentence was not meant seriously, as it was uttered in a mocking tone. When the father was sick the last time Anna suspected that he had a "plant in his belly." The sarcasm signifies: "To-morrow papa is surely going to have a child." But this also is not meant seriously. Papa is not going to have a child; mama alone has children; perhaps she will have another child tomorrow; but where from? "What does papa do?" The formulation of the difficult problem seems here to come to the surface. It reads: What does papa really do if he does not bear children? The little one is very anxious to have a solution for all these problems, she would like to know how Freddy came into the world, she would like to see how the little flowers come out of the earth in the spring, and these wishes are hidden behind the fear of earthquakes.

After this intermezzo Anna slept quietly until morning. In the morning her mother asked her what she had dreamed. She did not at first recall anything, and then said: "*I dreamed that I could make the summer, and then some one threw a Punch*[[9]7] *down into the closet*."

This peculiar dream apparently has two different scenes which are separated by "then." The second part draws its material from the recent wish to possess a Punch, that is, to [p. 263] have a masculine doll just as the mother has a little boy. Some one threw Punch down into the closet; one often lets other things fall down into the water closet. *It is just like this that the children, too, come out*. We have here an analogy to the "Lumpf-theory" of little John.[[10]8] Whenever several scenes are found in one dream, each scene ordinarily represents a particular variation of the complex elaboration. Here accordingly the first part is only a variation of the theme found in the second part. The meaning of "to see the spring" or "to see the little flowers come out" we have already seen. Anna now dreams that she *can make the summer*, that is she can bring it about that the little flowers shall come out. She herself can make a little child, and the second part of the dream represents this just like a passage of the bowels. Here we find the egotistic wish which is behind the seemingly objective interest of the nocturnal conversation.

A few days later the mother was visited by a lady who expected soon to become a mother. The children seemed to take no interest in the matter, but the next day they amused themselves with the following play which was directed by the older one: they took all the newspapers they could find in their father's paperbasket and stuffed them under their clothes, so that the intention of the imitation was quite plain. During the night little Anna had another dream: "*I dreamed about a woman in the city, she had a very big belly*." The chief actor in the dream is always the dreamer himself under some definite aspect; thus the childish play of the day before is fully solved.

Not long thereafter Anna surprised her mother with the following performance: She struck her doll under her clothes, then pulled it out slowly head downwards, and at the same time remarked, "*Look, the little child is coming out, it is now all out*." By this means Anna tells her mother, "You see, thus I apprehend the problem of birth. What do you think of it? Is that right?" The play is really meant to be a question, for, as we shall see later, this conception had to be officially confirmed. That rumination on this problem by no means ended here is shown by the occasional ideas conceived during the following weeks. Thus she repeated the same play a few days later with her Teddy Bear, which functioned as an especially loving doll.

One day, looking at a rose, she said to her grandma, "See, the rose is getting a baby." As her grandma did not quite understand her she pointed to the enlarged calyx and said, "You see she is quite thick here."

Anna once quarrelled with her younger sister, and the latter [p. 264] angrily exclaimed, "I will kill you." Whereupon Anna answered, "When I am dead you will be all alone; then you will have to pray to the dear Lord for a live baby." But the scene soon changed: Anna was the angel, and the younger sister was forced to kneel before her and pray to her that she should present to her a living child. In this way Anna became the presenting mother.

Oranges were once served on the table. Anna impatiently asked for one and said, "*I am going to take an orange and swallow it all down into my belly, and then I shall get a little child*." Who will not think here of the fairy tales in which childless women finally become pregnant by swallowing fruit, fish, and similar things.[[11]9] Thus Anna attempts to solve the problem *how the children actually come into the mother*. She thus enters into an examination which hitherto has not been formulated with so much sharpness. The solution follows in the form of an *analogy*, which is quite characteristic of the archaic thinking of the child. (In the adult, too, there is a kind of thinking by analogy which belongs to the stratum lying immediately below consciousness. Dreams bring the analogies to the surface; the same may be observed also in dementia praecox.) In German as well as in numerous foreign fairy tales one frequently finds such characteristic childish comparisons. Fairy tales seem to be the myths of the child, and therefore contain among other things the mythology which the child weaves concerning the sexual processes. The spell of the fairy tale poetry, which is felt even by the adult, is explained by the fact that some of the old theories are still alive in our unconscious minds. We experience a strange, peculiar and familiar feeling when a conception of our remotest youth is again stimulated. Without becoming conscious it merely sends into consciousness a feeble copy of its original emotional strength.

The problem how the child gets into the mother was difficult to solve. As the only way of taking things into the body is through the mouth, it could evidently be assumed that the mother eats something like a fruit which then grows in her belly. But then comes another difficulty, namely, it is clear enough what the mother produces but it is not yet clear what the father is good for.

What does the father do? Anna now occupied herself exclusively with this question. One morning she ran into the parents' bedroom while they were dressing, she jumped into her father's bed, she lay down on her belly and kicked with her legs, and called at the same time, "*Look! does papa do* [p. 265] *that?*" The analogy to the horse of "little John" which raised such disturbance with its legs, is very surprising.

With this last performance the solving of the problem seemed to rest entirely, at least the parents found no opportunity to make any pertinent observations. That the problem should come to a standstill just here is not at all surprising, for this is really its most difficult part. Moreover we know from experience that not very many children go beyond these limits during the period of childhood. The problem is almost too difficult for the childish reason, which still lacks must irremissible knowledge without which the problem cannot be solved.

This standstill lasted about five months during which no phobias or other signs of complex elaboration appeared. After the lapse of this time there appeared premonitory signs of some new incidents. Anna's family lived at that time in the country near a lake where

the mother and children could bathe. As Anna feared to wade farther into the water than kneedeep, her father once put her into the water, which led to an outburst of crying. In the evening while going to bed Anna asked her mother, "Do you not believe that father wanted to drown me?" A few days later there was another outburst of crying. She continued to stand in the gardener's way until he finally placed her in a newly dug hole. Anna cried bitterly and afterwards maintained that the gardener wished to bury her. To finish up with, Anna awoke during the night with fearful crying. Her mother went to her in the adjoining room and quieted her. Anna dreamed that "a train passed and then fell in a heap."

We have here repeated the "stage coach" of "little John." These incidents showed clearly enough that there was again fear in the air, *i.e.*, that there again had arisen a resistance against the transposition on the parents, and that therefore a larger part of the love was converted into fear. This time suspicion was directed not against the mother, but against the father, who she was sure must know the secret, but would never let anything out. What could the father be secreting or doing? To the child this secret appeared as something dangerous, so that she felt the worst might be expected from the father. (This feeling of childish anxiety with the father as object we see again most distinctly in adult, especially in dementia praecox, which lifts the veil of obscurity from many unconscious processes, as though it were following psychanalytic principles.) It was for this reason that Anna apparently came to the very absurd conclusion that her father wanted to drown her. At the same time her fear contained the thought that the *object of the father had some relation to a dangerous* [p. 266] *action*. This stream of thought is no arbitrary interpretation. Anna meanwhile grew up a little and her interest for her father took on a special coloring which is hard to describe. Language possesses no words to describe the very special kind of affectionate curiosity which radiated from the child's eyes.

Anna once took marked delight in assisting the gardener while he was sowing grass, without apparently divining the profound significance of the child's play. About a fortnight later she began to observe with great pleasure the sprouting young grass. On one of these occasions she asked her mother the following question: "Tell me, how did the eyes grow into the head?" The mother told her that she did not know. Anna, however, continued to ask whether the Lord or her papa could tell this? The mother then referred her to the father, who might tell her how the eyes grew into the head. A few days later there was a family reunion at a tea, and after everything was over the guests departed. The father remained at the table reading the paper and Anna also remained. Suddenly approaching her father she said, "Tell me, how did the eyes grow into the head?" Father: "They did not grow into the head; they were there from the beginning and grew with the head."

A. "Were not the eyes planted?"
F. "No, they grew in the head like the nose."
A. "Did the mouth and the ears grow in the same way? and the hair, too?"
F. "Yes, they all grew in the same way."
A. "And the hair, too? But the mousies came into the world naked. Where was the hair before? Were there no seeds added?"
F. "No, you see, the hair really came out of little grains which are like seeds, but these were already in the skin long before and nobody sowed them." The father was now getting concerned; he knew whither the little one's thoughts were directed, but he did not wish to overthrow, for the sake of a former false application, the opportunely established seed-theory which she had most fortunately gathered from nature; but the child spoke with an unwonted seriousness which demanded consideration.

Anna (evidently disappointed, and with a distressed tone): "But how did Freddy get into mama? Who stuck him in? and who stuck you into your mama? Where did he come out from?

From this sudden storm of questions the father chose the last for his first answer. "Just think, you know well enough that Freddy is a boy; boys become men and girls women. Only women and not men can have children; now just think, where could Freddy come out from?"

[p. 267] A. (Laughs joyfully and points to her genitals): "Did he come out here?"
Father: "Yes, of course, you certainty must have thought of this before?"
A. (Overlooking the question): "But how did Freddy get into mama? Did anybody plant him? Was the seed planted?"

This very precise question could no longer be evaded by the father. He explained to the child, who listened with the greatest attention, that the mother is like the soil and the father like the gardener; that the father provides the seed which grows in the mother, and thus gives origin to a baby. This answer gave extraordinary satisfaction; she immediately ran to her mother and said, "Papa has told me everything, now I know it all." She did not, however, tell what she knew.

The new knowledge was, however, put into play the following day. Anna went to her mother and said, "Think, mama, papa told me how Freddy was a little angel and was brought from heaven by a stork." The mother was naturally surprised and said, "No, you are mistaken, papa surely never told you such a thing!" whereupon the little one laughed and ran away.

This was apparently a mode of revenge. Her mother did not wish or was not able to tell her how the eyes grew into the head, hence she did not know how Freddy got into her. It was for this reason that she again tempted her with the old story.

I wish to impress firmly upon parents and educators this instructive example of child psychology. In the learned psychological discussions on the child’s psyche we hear nothing about those parts which are so important for the health and naturalness of our children, nor do we hear more about the child’s emotions and their conflicts; and yet they play a most important rôle.

It very often happens that children are erroneously treated as quite imprudent and irrational beings. Thus on indulgently remarking to an intelligent father, whose 4-year-old daughter masturbated excessively, that care should be exercised in the presence of the child which slept in the same room with the parents, I received the following indignant reply, "I can absolutely assure you that the child knows nothing about sexual matters." This would recall that distinguished old neurologist who wished to abjudicate the attribute "sexual" from a childbirth phantasy which was represented in a dreamy state.

On the other hand a child evincing a neurotic talent exaggerated by neurosis may be urged on by solicitous parents. How easy and tempting it would have been, *e.g.*, in the pres- [p. 268] ent case, to admire, excite, and develop prematurely the child’s eager desire for learning, and thereby develop an unnatural *blasè* state and a precociousness masking a neurosis. In such cases the parents must look after their own complexes and complex tendencies and not make capital out of them at the expense of the child. The idea should be

dismissed once for all that children are held in bondage by, or that they are the toys of, their parents. They are characteristic and new beings. In the matter of enlightenment on things sexual it can be affirmed they suffer from the preconceived opinion that the truth is harmful. Many neurologists are of the opinion that even in grownups enlightenment on their own psychosexual processes is harmful and even immoral. Would not the same persons perhaps refuse to admit the existence of the genitals themselves?

One should not, however, go from this extreme of prudishness to the opposite one, namely that of enlightenment á *tout prix*, which may turn out as foolish as it is disagreeable. In this respect I believe the use of some discretion to be decidedly the wiser plan; still if children come upon any idea, they should be deceived no more than adults.

I hope, ladies and gentlemen, that I have shown you what complicated psychic processes the psychanalytic investigation reveals in the child, and how great is the significance of these processes for the mental well-being as well as for the general psychic development of the child. What I have been unable to show you is the universal validity of these observations. Unfortunately, I am not in a position to show this for I do not know myself how much of it is universally valid. Only the accumulation of such observations and a more far-reaching penetration into the problem thus broached will give us a complete insight into the laws of the psychic development. It is to be regretted that we are at present still far from this goal. But I confidently hope that educators and practical psychologists, whether physicians or deep-thinking parents, will not leave us too long unassisted in this immensely important and interesting field.

Footnotes

[1] Lectures delivered at the celebration of the twentieth anniversary of the opening of Clark University, September, 1909; translated from the German by Dr. A. A. Brill, of New York.

[2] The selection of these stimulus words was naturally made for the German language only, and would probably have to be considerably changed for the English language.

[3] Reaction times are always given in fifths of a second.

[4] Jahrbuch f. Psychoanalytische und Psychopathologische Forschungen, Band I, Deuticke, Wien.

[5] Jung: The Psychology of Dementia Praecox, translated by Peterson and Brill. *Journal of Nervous and Mental Diseases*, Monograph Series, No. 3.

[6] This wish to sit up with the father and mother until late at night often plays a great part later in a neurosis. Its object is to prevent the parental coitus.

[7] A doll from Punch and Judy.

[8] See analysis of a 5-year old boy, *Jahrbuch f. Psychoanalytische u. Psychopathologische Forschungen*, Vol. I.

[9] Franz Riklin.

Literature

1. Freud. Die Traumdeutung, II Auflage, Deuticke, Wien, 1909.

1. —– —–. Sammlung kleiner Schriften zur Neurosenlehre, Band I & II, Deuticke, Wien.
2. —– —–. Analyse der Phobie eines 5 jahrigen Knaben. *Jahrbuch für Psychoanalytische u. Psychopathologische Forschungen,* Band I, Deuticke, Wien, 1908.
3. Jung. Diagnostische Associationsstudien, Band I, Barth, Leipzig, 1906.
4. —– —–. Die Psychologische Diagnose des Thatbestandes. Carl Marhold, Halle, 1906. [p. 269]
5. Freud. Der Inhalt der Psychose, *Freud's Schriften zur angewandten Seelenkunde*, Deuticke, 1908.
6. —– —–. Le Nuove Vedute della Psicologia Criminale, *Rivista de Psicologia Applicata*, 1908, No. 4.
7. —– —–. Die Bedeutung des Vaters für das Schicksal des Einzelnen, Deuticke, Wien, 1908.
8. —– —–. The Psychology of Dementia Praecox, translated by Peterson and Brill, *Journal of Mental and Nervous Diseases*, Monograph Series, No. 2.
9. —– —–. L'Analyse des Rêves, *Année Psychologique*, 1909, Tome XV.
10. —– —–. Associations d'idées Familiales, *Archives de Psychologie*, T. VII, No. 26.
11. Fürst. Statistische Untersuchungen über Wortassociationen and über familiâre Übereinstimmung im Reactionstypus bei Ungebildeten, X Beitrag der Diagnost. Assoc. Studien (will appear in Vol. II).
12. Brill. Psychological Factors in Dementia Praecox, *Journal of Abnormal Psychology*, Vol. III, No. 4.
13. —– —–. A case of Schizophrenia, *American Journal of Insanity*, Vol. LXVI, No. I.

([12]menu)

1. https://www.facebook.com/groups/56536297291/
2. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm
3. mailto:christo@yorku.ca
4. https://psychclassics.yorku.ca/Jung/Association/index.htm
5. https://psychclassics.yorku.ca/Jung/Association/lecture2.htm
6. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f4
7. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f5
8. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f6
9. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f7
10. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f8
11. https://psychclassics.yorku.ca/Jung/Association/lecture3.htm#f9
12. https://psychclassics.yorku.ca/Jung/Association/index.htm

---

Towards transcultural histories of psychotherapies - Sonu Shamdasani (2022-12-15 04:37)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

European Journal of Psychotherapy & Counselling

ISSN: 1364-2537 (Print) 1469-5901 (Online) Journal homepage: *https:*[2]//w*ww*[3].tandfonline.com/loi/rejp20

Towards transcultural histories of psychotherapies - Sonu Shamdasani

We will build a groundbreaking psychological therapy service in England. Backed by

new investment rising to £170 million by 2010–11, the service will be capable of treating 900,000 additional patients suffering from depression and anxiety over the next three years. Around half are likely to be completely cured, with many fewer people with mental health problems having to depend on sick pay and benefits. Gordon Brown, 10 October 2007.[1]

The so-called Improving Access to Psychological Therapies which Gordon Brown announced had been the result of an initiative by Richard Layard, an economist and Labour peer, and a Cognitive Behavioural Therapist, David Clark.[2]

The argument that Clark and Layard put forward was recently restated in their book, *Thrive: The Power of Evidence-BasedPsychological Therapies.*

They begin by marshalling an array of statistics, noting that in 2008, the World Health Organisation estimated that in wealthy countries, 'mental illness accounts for nearly 40 % of all illness.

By contrast, stroke, cancer, heart disease, lung disease and diabetes account for under 20 %'.[3]

More than half of this is comprised of depression and anxiety.

As to the proportion of the population thus afflicted, they cite statistics which claim that 27 % of the pop- ulation in the EU suffer in some way from mental illness.[4]

They further noted that in the UK, the economic cost of mental illness amounted to 7 % of national income, but we spend 1 % of national income to treat it.

Only 13 % of the health budget is spent on mental health, which constituted a 'system-level discrimination'.[5]

The solution to this lay ready to hand in the form of Cognitive Behaviour Therapy, which, they claimed has brought 'psychological therapy to a point where it can claim scientifically to be able to transform lives'.[6]

The persuasiveness of their argument was based on the claim that a short course of CBT would easily pay for itself through reducing economic costs borne by the state due to mental disorders.

The history of psychotherapy that Clark and Layard provide is a simple tale with a happy ending:

Chapter 1. 'In the beginning was Freud. He was the founder of talking therapies – and in particular of listening therapies. He, more than anyone, taught therapists how to listen …. However psychoanalysis has not been shown to be effective'.[7]

Chapter 2: Aaron Beck rides to the rescue with the formulation of Cognitive Behaviour therapy, which is the first form of psychotherapy to demon- strate its effectiveness via the evidence-based gold-standard of randomised clinical trials.

By 2011, IAPT had been rolled out to treat 400,000 people and a further £400 million

was pledged, with the aim to treat a further 2.6 million by 2015.

The depart- ment of health claimed that the £400 million expenditure would result in savings of £700 million to the public sector in health care, tax and welfare gains.[8]

CBT was thus one of the coalition's more unusual means of trying to reduce the deficit.

As has readily been apparent, such massive state investment in and legitimation of one particular form of psychotherapy above others has had massive implications for the ecosystem of the wider psychotherapeutic field, imbricating its micropolitics with the macropolitics of government.

In the field of mental health, we are familiar with the use of statistics for rhetorical purposes, without indicating precisely how they are derived, and the often questionable assumptions behind them.

However, the scale of these figures, coupled with the mass-rollout of the antidote in the form of psychotherapies renders timely historical inquiry into psychotherapies, and the study of how they have come to occupy the positions that they hold within contemporary societies.

In short, to replace Clark and Layard's legitimating myth of origins with historical inquiry and interrogation.[9]

First, one may ask, what is psychotherapy?

The term has been applied to almost any form of conversation between two individuals with an aim to enabling a thera- peutic change in one of them.

In 1973, Thomas Szasz attempted to gather together the plethora of definitions of psychotherapy into one: 'We have come to accept as psychotherapy all conceivable situations in which the soul, spirit, mind, or personal- ity of an individual who claims to be a healer is employed to bring about some sort of change called "therapeutic" in the soul, spirit, mind or personality of another indi- vidual, called the"patient."'[10]

This would encompass almost any encounter between two individuals.

The definitional problem poses particular challenges for histories of psychotherapies: not only is one faced with the difficulty of selecting one's object of study, this choice may play an active role in determining the very identity of the object itself, akin to a historical indeterminancy principle: witness, for example, the active role of historiography in constituting psychoanalysis.[11]

In the twentieth century, the therapeutic encounter became a site where individ-uals not only were cured, or not, as the case might be; but also learnt to articulate their suffering in new idioms, reconceive their lives (and those of others around them) according to particular narrative templates, and to take on conceptions concerning the nature of the mind and reality.

These were not only illness narratives in Arthur Kleinman's sense,[12] but also what one could call 'wellness narratives'. Psychotherapy became not only as a palliative for psychologi-

cal disorders but a form of life enhancement.

As such, it has increasingly become a lifestyle choice. Consequently, histories of psychotherapies must by necessity overflow discrete disciplinary trajectories, and broach broader sociocultural transformations that these practices have given rise to.

Furthermore, psychotherapeutic idioms have come to inhabit the vernacular, and seep into other spheres.

Suspended between science, medicine, religion, art and philosophy, the advent of modern psychotherapies represents one of the distinctive features of twentieth-century Western societies, and they are increasing being exported to the rest of the world.

However, their historical study glaringly lags behind their societal impact and the role they play in contemporary mental health policies in a number of countries. In recent years, a small but significant body of work has arisen studying histories of psychotherapies in discrete local contexts throughout the world, which is expanding and reframing our knowledge of them.

However, little has been done to draw this work together within a comparative setting, and to chart the intersection of these connected histories and transcultural networks of exchange of knowledge and healing practices.

There are signs that this situation is changing.[13]

But how should this study be undertaken?

Some of the complexities can be seen through considering the current situation in China.

In 2012, China past its first mental health act, which placed in statute the task of promoting psychological well-being and preventing mental disorders.

The act provided state recognition of psychotherapy and psychological counselling, and required medical facilities to provide psychotherapeutic services.

The act was clear that psychotherapy was to be regarded as a medical speciality, but was silent on providing further details as to what psychotherapy is, leaving the task of the ‘technical regulations for the pro- vision of psychotherapy [to] the administrative departments for health under the State Council’.[14]

Anthropologists have spoken of a ‘psychotherapy fever’ currently spreading across China.[15]

In recent decades, it has been a burgeoning export market for European and American styles of psychotherapy, subject to complex patterns of interpretation and adaptation.

This in turn has posed numerous questions concerning the relation of Western psychotherapy to Chinese thought.

Some have argued that ‘indigenous forms of psychotherapy have existed in China for centuries’, retrospectively recategorising Chinese medical traditions.[16]

Such questions are not only historical: witness the mirror developments of mindfulness-based therapies in the West, and of Daoist Cognitive Psychotherapy in China.

In such contexts, the question pressingly rises, what exactly is being imported?

If one looks to the proponents of the import drive, one can get some clear answers: psychotherapy, it is maintained, represents universally applicable methods of treat- ment based in turns on universal and scientifically validated models of the mind.

As we are familiar 'the West' has been taken as a synonym for 'the universal'.

From this angle, the task of a global history of psychotherapy would simply be one of mapping its origins and subsequent geographical spread.

However, such a project would simply represent uncritically subscribing to the assumptions that underlie contemporary Western psychotherapies.

By contrast, in developing a transcultural perspective on the history of psychotherapy, rather than a global history, what is required is a provincialising approach, to borrow a term from Dipesh Chakrabarty.

As he put it: 'to provincialize Europe is precisely to find out how and in what sense European ideas that were universal were also at one and the same time drawn from very particular intellectual traditions that could not claim any universal validity'.[17]

Only by excavating the cultural and temporal embeddedness of Western psycho- therapy is one in a position to understand what is subsequently being transferred and adapted to radically different cultural contexts.

In the practice of translation, one commonly regards the integrity and identity of the source text as sacrosanct.

Paradoxically, in case of cultural transmission, the very act of translation can confer a stable identity to an object which it lacks in its original cultural context.

Here, one cannot presuppose the existence of a stable source 'text' to be unproblematically transferred to a target 'language', particularly as what is being transferred are not only theories but practices embedded in particular cultural nexuses, involving tacit assumptions, implicit 'know how', cultural cues and ritualised forms of hieratic transmission of what Michael Balint memorably referred to as the 'apostolic func- tion'.[18]

Consequently, what replication can mean in such situations is rendered quite muddy.[19]

In place of a centre to periphery model, what is required is the study of, as Kapil Raj puts it, reciprocal processes of circulation and negotiation.[20]

Thus, com- parative provincialising provides productive opportunities for reciprocal reworkings of monadic histories.

I have argued elsewhere that by the beginning of the twentieth century, the word ‘psychotherapy’ had become firmly established, but it was not the exclusive preserve of anyone figure or school.[21]

It was variously adopted to refer to a variety of procedures, ranging from mesmerism, hypnosis, suggestive therapy, moral therapy,

Mind-Cure, mental healing, strengthening of the will, reeducation, the cathartic method, rational persuasion, to general medical practice or the ‘art’ of medicine. Histories had started to be written, and contested.

A heterogeneous cluster of ther- apeutic practices had to come to be grouped together under the term, identified as a modern, rational, scientific discipline.

This pre-staged its development in the twentieth century and the vast range of denotation that it acquired.

The term was adopted by an array of divergent practices and disciplines, a development facilitated by the fact that it never was one thing.[22]

Thus psychotherapy has no one origin, no one clear genealogy, no one father (despite the long-standing rewriting of history by the Freudian faithful).

One can begin a history of psychotherapy almost wherever one likes – which is reflected in the literature on the topic.

We find no consensus regarding which millennia to com- mence with, let alone century.

We are confronted then with a series of ‘connected histories’, to adopt Sanjay Subrahmanyan’s term, which come together, intersect and branch apart.[23]

‘Psychotherapy’ is a set of historically situated practices, which both embody and produce specific cultural values. Consequently, transcultural his- tories of psychotherapies would at the same time chart how psychotherapeutic practices have come to transform cultures.

Rather than presupposing an essence at the level of the referent, one needs to follow the circulation, exchange and shifting modalities of a network of related practices in different domains.

The papers that follow trace some of these routes, highlighting nodal points and intersections, while remaining mindful of the manner in which histories have been used to construct the very identity of the field.

What emerges is no single narrative, but rather a series of connections and contrasts, conjunctions and disjunctions, which jointly fracture monolithic narratives of the rise of psychotherapies.

These papers arose from a conference at the UCL Health Humanities Centre in 2016, ‘Towards Transcultural Histories of Psychotherapies’, made possible by the support of the UCL

Global Engagement Office.

I would to thank the contributors and Akihito Suzuki for their participation.

The conference marked the inception of the Transcultural Histories of Psychotherapy Project, which seeks to promote research in this field through convening workshops and conferences, fostering exchanges and collaborations.

For more information and forthcoming events, see www.histo- riesofpsychotherapy.net.

Notes

1. Hansard, 10 October 2007, available at [4]parliament.uk.
2. Layard's father incidentally, was John Layard, a noted anthropologist and Jungian analyst, as well as being a serial He underwent therapy with around 20 therapists in the course of his life, including Homer Lane, H. G. Baynes, Siegfried Bernfeld, Wilhelm Stekel, Fritz Wittels, Erna Rosenbaum, Gerhard Adler, C. G. Jung and R. D. Laing. See Jeremy McClanchy, "Unconventional character and disciplinary convention: John Layard, Jungian and anthropologist," in George Stocking ed., *Malinowski, Rivers, Benedict and Others: Essays on Culture and Personality*, (Madison, University of Wisconsin Press, 1988),

1. 50–71.
2. David Clark and Richard Layard, *Thrive: The Power of Evidence-BasedPsychological Therapies*, (London, Penguin, 2014), p. 5.
3. , p. 39.
4. , pp. 87–8.
5. , p. 10. On the history of CBT in Britain, see Sarah Marks, "Cognitive behaviour therapies in Britain: the historical context and present situation," in Ed. Windy Dryden, Cognitive Behaviour Therapies (London, Sage, 2012), pp. 1–25.
6. , p. 131.
7. *IAPT Three Year Report: The First Million Patients*, Department of Health, 2012, available at: [5]dh.gsi.gov.uk.
8. On the new historiography of psychotherapy, see Sarah Marks, "Psychotherapy in historical perspective," *History of the Human Sciences* 2017, 30(2), 3–16.
9. Thomas Szasz, "The myth of psychotherapy," *Proceedingsof the 9th International Congress of Psychotherapy, Oslo, 1973*, (Basel, Karger, 1975), p. 220.

10. See Mikkel Borch-Jacobsen and Sonu Shamdasani, *The Freud Files: An Inquiry into the History of Psychoanalysis*, (Cambridge, Cambridge University Press, 2012).

11. Arthur Kleinman, *The Illness Narratives: Suffering Healing, and the Human Condition*, (New York, Basic Books, 1988).

12. In 2013, the Centre for the History of the Psychological Disciplines at UCL (now the Health Humanities Centre) held a conference "From Moral Treatment to Psychological Therapies: Psychotherapeutics from the York Retreat to the Present Day" organised by Sarah Marks. Some of the papers from this have now appeared in a special issue of *Historyof the Human Sciences* on "Psychotherapy in Historical Perspective," (30 February 2017), guest editor, Sarah A complementary special issue of *History of Psychology* on the history of psychotherapy in North and South America, guest editor, Rachael Rosner, is forthcoming. In 2017, Gavin Miller organised a conference at the University of Glasgow on 'Other Psychotherapies: Psychotherapies accross Time, Space and Cultures.' A special issue of *Transcultural Psychiatry*, guest editor Gavin Miller, is forthcoming.

13. HH Chen, MR Phillips, H Cheng, QQ Chen, XD Chen, D Fralick, YE Zhang, M Liu, J Huang, and M Bueber, "Mental Health Law of the People's Republic of China (English translation with annotations)." *Shanghai Archives of Psychiatry*, 24(6), 2012, pp. 305–321.

14. "It's good to talk: China opens up to psychotherapy," *The Guardian*, 3 September,

15. John Miller and Xiaoyi Fang, "Marriage and Family Therapy in the People's Republic of China: Current Issues and Challenges," *Journal of Family Psychotherapy,* 23, pp. 173–183.

16. Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference*, (Princeton, Princeton University Press, 2007), p. xiii.

17. Michael Balint, *The Doctor, His Patient and the Illness,* (London, Pitman Medical Publishing, 1957); Shaul Bar-Heim, "'The apostolic function': Michael Balint and the postwar GP," UCL/British Psychological Society History of the Psychological Disciplines Seminar, UCL Health Humanities Centre, 15 February 2016.

18. On the problematic of replication in science studies, see Harry Collins, *Changing Order: Replication and Induction in Scientific Practice*, (London, Sage, 1985).

19. Kapil Raj, *Relocating Modern Science: Circulation and the Construction of Knowledge in South Asia and Europe 1650–1900*, (London, Palgrave Macmillan, 2007).

20. Sonu Shamdasani, "Psychotherapy: The Invention of a Word," *History of the Human Sciences*, 18, 1, 2005, pp. 1–25.

21. See my "Psychotherapy in Society: Historical Reflections," in ed. Greg Eghigian, *The Routledge Encylopedia of Madness and Mental Health*, Routledge, New York, 2017, 363–378.

22. See Sanjay Subrahmanyam, *Explorations in Connected History: From the Tagus to the Ganges*, (Delhi, Oxford University Press, 2004).

German Department, School of European Languages, Culture & Society, London, UK [6]s.shamdasani@ucl.ac.uk

1. https://www.facebook.com/groups/56536297291/
2. http://www.tandfonline.com/loi/rejp20
3. http://www.tandfonline.com/loi/rejp20
4. http://www.parliament.uk/
5. http://www.dh.gsi.gov.uk/
6. mailto:s.shamdasani@ucl.ac.uk

Carl Jung : The achievement of personality (2022-12-16 04:05)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Carl Jung : The achievement of personality

[2]Carl Jung - The Achievement of Personality

"The achievement of personality means nothing less than the optimum development of the whole individual human being. It is impossible to foresee the endless variety of conditions that have to be fulfilled. A whole lifetime, in all its biological, social, and spiritual aspects, is needed. Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. To educate a man to this seems to me no light matter. It is surely the hardest task the modern mind has set itself.

(...)

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. (...)

The words *"many are called, but few are chosen"* are singularly appropriate here, for the development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. But the people who talk most loudly about developing their personalities are the very ones who are least mindful of the results, which are such as to frighten away all weaker spirits.

Yet the development of personality means more than just the fear of hatching forth monsters, or of isolation. It also means fidelity to the law of one's own being.

For the word "fidelity" I should prefer, in this context, the Greek word used in the New Testament, which is erroneously translated "faith." It really means "trust," "trustful loyalty." Fidelity to the law of one's own being is a trust in this law, a loyal perseverance and confident hope; in short, an attitude such as a religious man should have towards God. It can now be seen

how portentous is the dilemma that emerges from behind our problem: personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive — necessity — but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism.

But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness.

(…)

To develop one's own personality is indeed an unpopular undertaking, a deviation that is highly uncongenial to the herd, an eccentricity smelling of the cenobite, as it seems to the outsider. Small wonder, then, that from earliest times only the chosen few have embarked upon this strange adventure. Had they all been fools, we could safely dismiss them as mentally "private" persons who have no claim on our interest. But, unfortunately, these personalities are as a rule the legendary heroes of mankind, the very ones who are looked up to, loved, and worshipped, the true sons of God whose names perish not. They are the flower and the fruit, the ever fertile seeds of the tree of humanity.

This allusion to historical personalities makes it abundantly clear why the development of personality is an ideal, and why the cry of individualism is an insult. Their greatness has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown.

Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. How could anyone but a god counterbalance the dead weight of humanity in the mass, with its everlasting convention and habit ? From the beginning, therefore, the heroes were endowed with godlike attributes. According to the Nordic view they had snake's eyes, and there was something peculiar about their birth or descent; certain heroes of ancient Greece were snake-souled, others had a personal daemon, were magicians or the elect of God. All these attributes, which could be multiplied at will, show that for the ordinary man the outstanding personality is something supernatural, a phenomenon that can only be explained by the intervention of some daemonic factor.

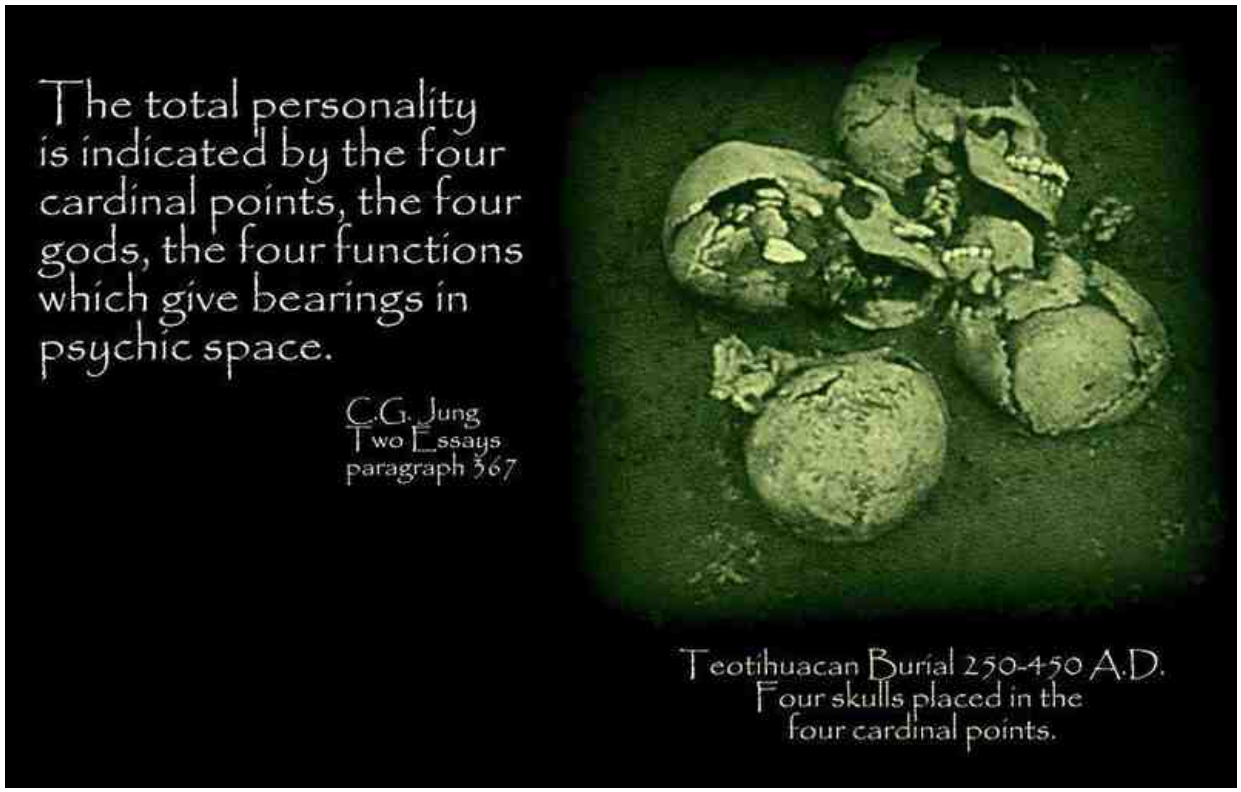
What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist ? Not necessity, for necessity comes to many,

and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary ? It is what is commonly called *vocation* : an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths.

(...)"

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation...

Carl Jung, CW 17, Para 296


The total personality is indicated by the four cardinal points, the four gods, the four functions which give bearings in psychic space.
C.G. Jung
Two Essays
paragraph 367
Teotihuacan Burial 250-450 A.D.
Four skulls placed in the four cardinal points.

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/carl-jung-the-achievement-of-personality

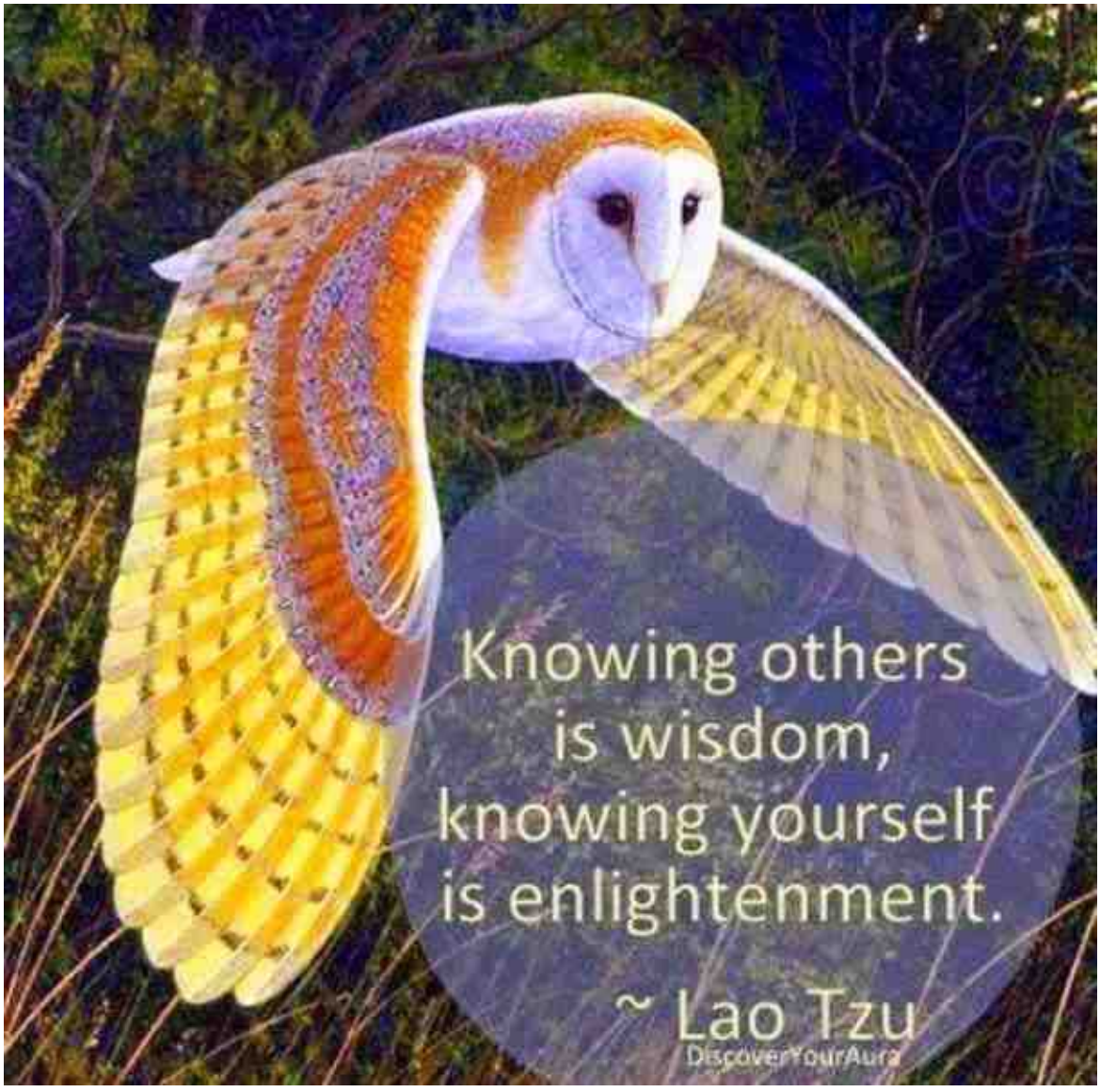
---

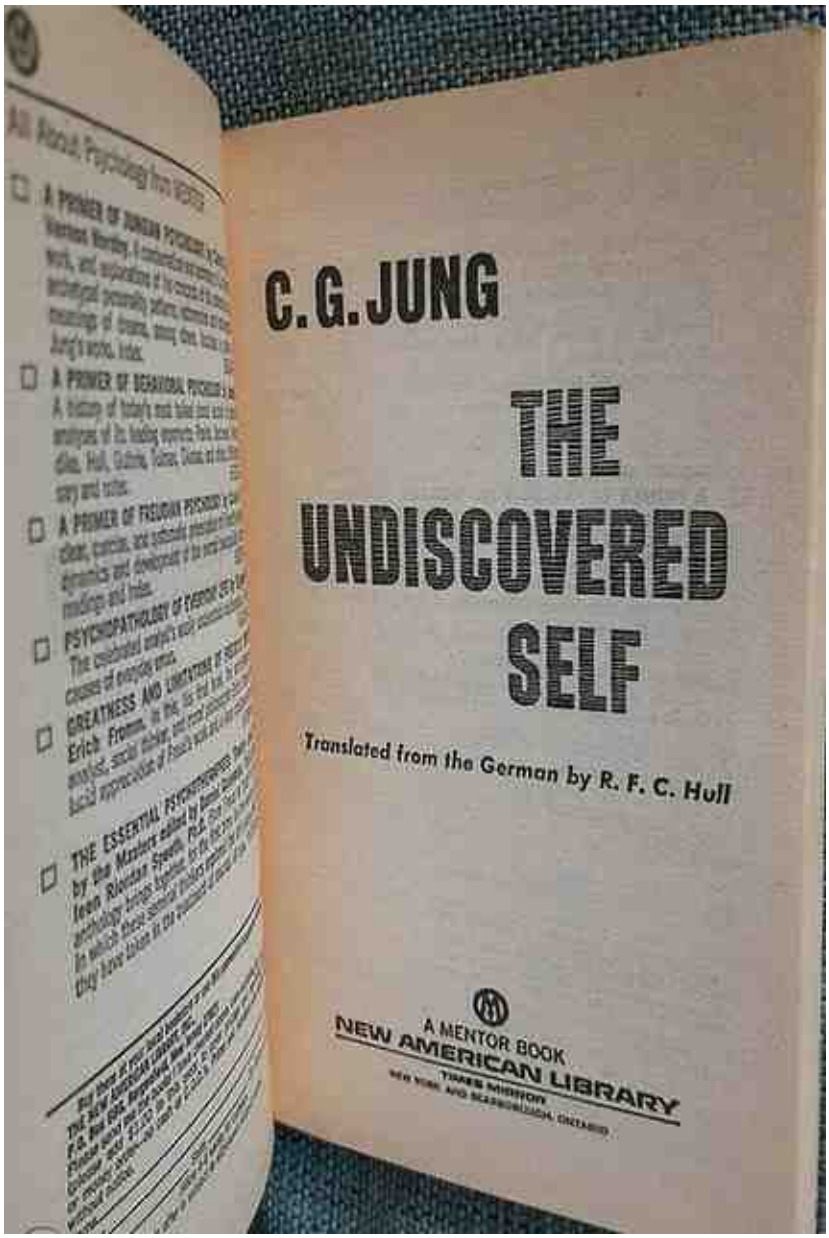
Carl Jung : The Meaning of Self-Knowledge (2022-12-17 04:19)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Carl Jung : The Mea




C. G. JUNG
THE UNDISCOVERED SELF
Translated from the German by R. F. C. Hull
A MENTOR BOOK
NEW AMERICAN LIBRARY

Extract from: Carl Gustav Jung The Undiscovered Self (1958)

[2]Carl Jung - The Meaning of Self-Knowledge

7. The Meaning of Self-Knowledge

"What our age thinks of as the “shadow” and inferior part of the psyche contains more than something merely negative. The very fact that through self-knowledge, i.e., by exploring our

own souls, we come upon the instincts and their world of imagery should throw some light on the powers slumbering in the psyche, of which we are seldom aware so long as all goes well. They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe.

The psychologist seems to be the only person who knows from experience how precarious the psychic preparedness of modern man is, for he is the only one who sees himself compelled to seek out in man's nature those helpful forces and ideas which over and over have enabled the individual to find the right way through darkness and danger. For this exacting work the psychologist requires all his patience; he may not rely on any traditional "ought's" and "must's," leaving the other person to make all the effort and contenting himself with the easy role of adviser and admonisher. Everyone knows the futility of preaching about things that are desirable, yet the general helplessness in this situation is so great, and the need so dire, that one prefers to repeat the old mistake instead of racking one's brains over a subjective problem.

Besides, it is always a question of treating one single individual only and not ten thousand, where the trouble one takes would ostensibly have more impressive results, though one knows well enough that nothing has happened at all unless the individual changes. The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone brought to fruition in one generation.

What does lie within our reach, however, is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance. I do not mean by persuading or preaching – I am thinking, rather, of the well-known fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment. The deepening and broadening of his consciousness produce the kind of effect which the primitives call "mana." It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention. Nor does the striving for self-knowledge altogether shun the prospect of social amelioration, since there exists a factor which, though completely disregarded, meets our expectations halfway. This is the unconscious Zeitgeist. It compensates the attitude of the conscious mind and anticipates changes to come.

An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content. The pleasingness of the artistic product is replaced by chill abstractions of the most subjective nature which brusquely slam the door on the naïve and romantic delight in the senses and their obligatory love for the object. This tells us, in plain and universal language, that the prophetic spirit of art has turned away from the old object relationship and towards the – for the time being – dark chaos of subjectivisms. Certainly art, so far as we can judge of it, has not yet discovered in this darkness what it is that holds all men together and could give expression to their psychic wholeness. Since reflection seems to be needed for this purpose, it may be that such discoveries are reserved for other fields of endeavor.

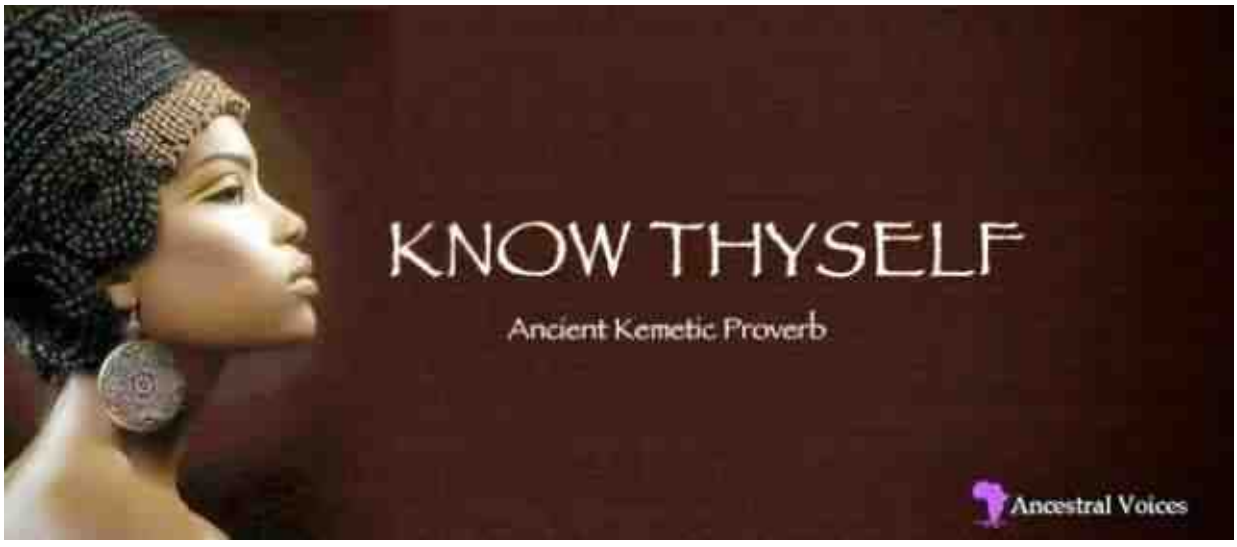
Great art till now has always derived its fruitfulness from the myth, from the unconscious process of symbolization which continues through the ages and which, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future. The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of world destruction and world renewal that has set its mark on our age. This mood makes itself felt everywhere, politically, socially and philosophically. We are living in what the Greeks called the καιρός – the right time – for a "metamorphosis of the gods," i.e., of the fundamental principles and symbols.

This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

As at the beginning of the Christian era, so again today we are faced with the problem of the general moral backwardness which has failed to keep pace with our scientific, technical, and social progress. So much is at stake and so much depends on the psychological constitution of modern man. Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration ? Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation ? Does he know that he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him ? Does he realize what lies in store should this catastrophe ever befall him ? Is he even capable of realizing that this would in fact be a catastrophe ? And finally, does the individual know that he is the makeweight that tips the scales ?

Happiness and contentment, equability of mind and meaningfulness of life — these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention agreed to by independent individuals and, on the other, continually threatens to paralyse and suppress the individual. The psychiatrist is one of those who know most about the conditions of the soul's welfare, upon which so infinitely much depends in the social sum. The social and political circumstances of the time are certainly of considerable significance, but their importance for the weal or woe of the individual has been boundlessly overestimated in so far as they are taken for the sole deciding factors. In this respect all our social goals commit the error of overlooking the psychology of the person for whom they are intended and — very often — of promoting only his illusions.

I hope, therefore, that a psychiatrist, who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinion, in all the modesty enjoined upon him as an individual, about the questions raised by the world situation today. I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being — that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal."


KNOW THYSELF
Ancient Kemetic Proverb
Ancestral Voices

You just have to keep pushing yourself.

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/carljung-themeaningofself-knowledge

---

The Visions of Christiana Morgan (2022-12-17 04:41)

Carl Jung: The Meaning of Dreams (2022-12-18 04:29)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]Carl Jung - The Meaning of Dreams

“Nights, through dreams, tell the myths forgotten by the day.” C.G. Jung

[3]Memories, Dreams, Reflections

"The dream is a series of images, which are apparently contradictory and nonsensical, but arise in reality from psychologic material which yields a clear meaning."

[4]Carl Jung

Symbols for the transformation

"This whole creation is essentially subjective, and the dream is the theater where the dreamer is at once scene, actor, prompter, stage manager, author, audience, and critic."

[5]Carl Jung General Aspects of Dream Psychology

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of his personality.”

Carl Jung M

odern Man in Search of a Soul

"The symbol in the dream has more the value of a parable: it does not conceal, it teaches."

[6]Carl Jung

The structure and dynamics of the psyche

"The dream is often occupied with apparently silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work.

But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant and that, in reality, it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift."

[7]Carl Jung

Two Essays on Analytical Psychology

"It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all."

Carl Jung

Man and His Symbols

"We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws."

[8]Carl Jung

The structure and dynamics of the psyche

"We should understand that dream symbols are for the most part manifestations of a psyche that is beyond the control of the conscious mind. Meaning and purposefulness are not the prerogatives of the mind; they operate in the whole of living nature. There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process."

Carl Jung

Man and His Symbols

"I have no theory about dreams, I do not know how dreams arise. And I am not at all sure that – my way of handling dreams even deserves the name of a “method.” I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it."

[9]Carl Jung

The practice of psychotherapy

"I have spent more than half a century in investigating natural symbols, and I have come to the conclusion that dreams and their symbols are not stupid and meaningless. On the contrary, dreams provide the most interesting information for those who take the trouble to understand their symbols.The results, it is true, have little to do with such worldly concerns as buying and selling. But the meaning of life is not exhaustively explained by one’s business life, nor is the deep desire of the human heart answered by a bank account.

In a period of human history when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really complex and unfamiliar part of the mind, from which symbols are produced, is still virtually unexplored.

It seems almost incredible that though we receive signals from it every night, deciphering these communications seems too tedious for any but a very few people to be bothered with it. Man’s greatest instrument, his psyche, is little thought of, and it is often directly mistrusted and despised. “It’s only psychological” too often means: It is nothing."

Carl Jung

Man and His Symbols

"The general function of dreams is to try to restore our psychological balance by producing dream material that re-establishes, in a subtle way, the total psychic equilibrium. This is what I call the complementary (or compensatory) role of dreams in our psychic make-up.

It explains why people who have unrealistic ideas or too high an opinion of themselves, or who make grandiose plans out of proportion to their real capacities, have dreams of flying or falling. The dream compensates for the deficiencies of their personalities, and at the same time it warns them of the dangers in their present course. If the warnings of the dream are disregarded, real accidents may take their place."

Carl Jung

Man and His Symbols

"Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature, when our consciousness has strayed too far from its foundations and run into an impasse."

[10]Carl Jung

Civilization in transition

“The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.”

C.G. Jung

[11]Memories, Dreams, Reflections

"In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude - the very attitude that led us into the difficult situation."

[12]Carl Jung

Civilization in transition

"The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things ? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides."

Carl Jung

The Practice of Psychotherapy

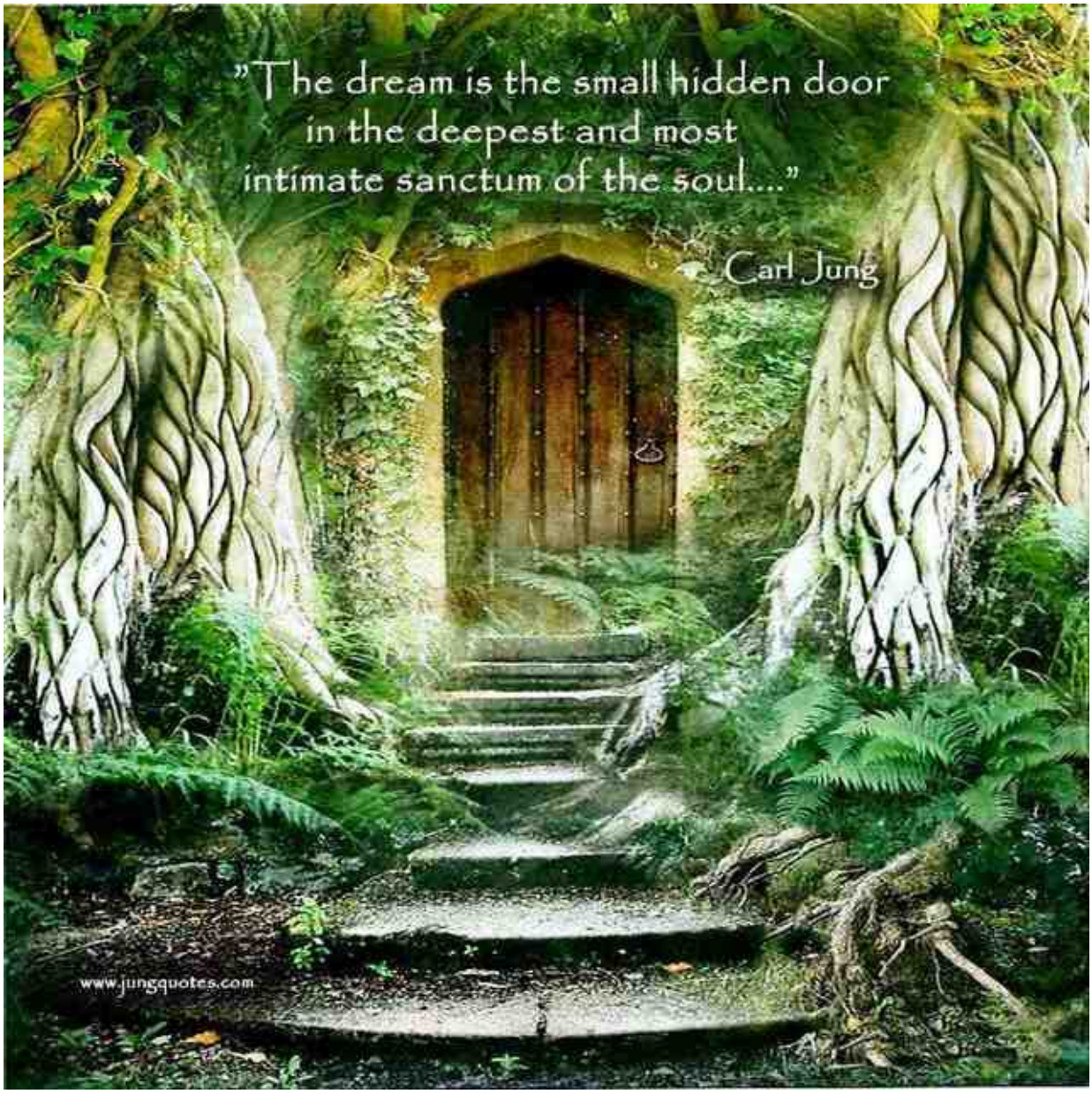
"The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises."

[13]Carl Jung

Civilization in transition

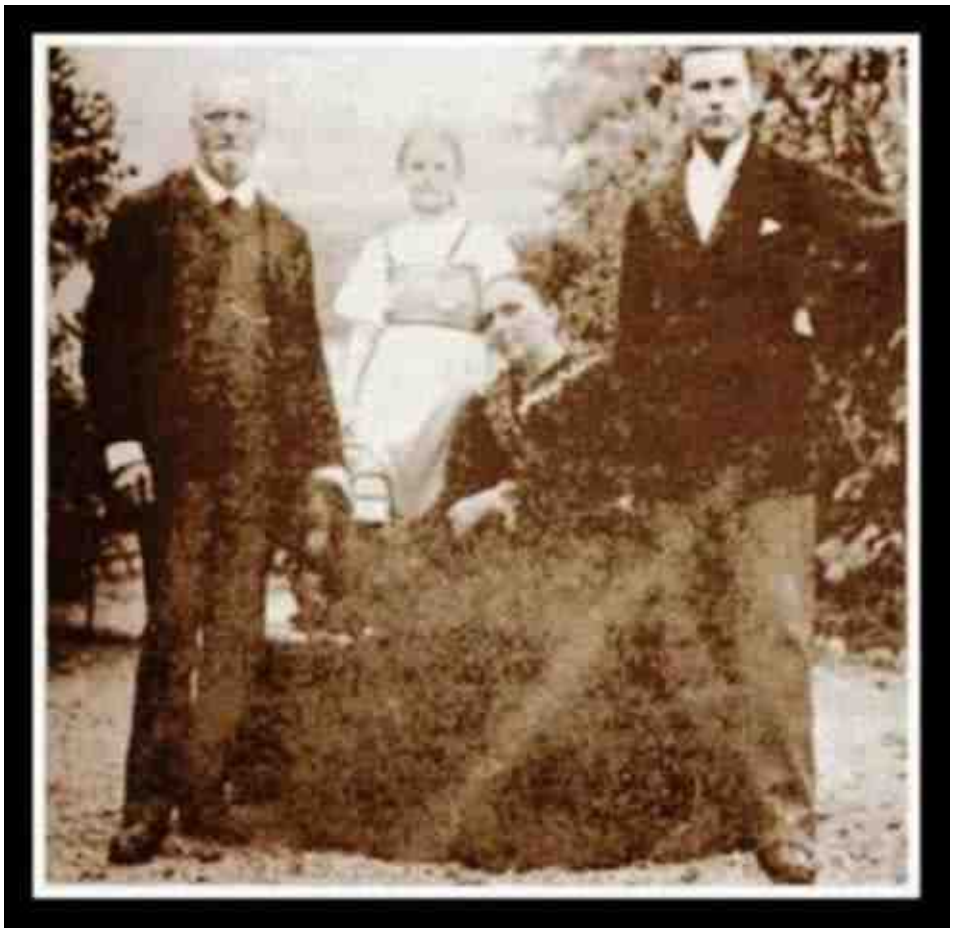

"The dream is the small hidden door
in the deepest and most
intimate sanctum of the soul...."
Carl Jung
www.jungquotes.com

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/carl-jung-the-meaning-of-dreams
3. https://www.goodreads.com/work/quotes/848877
4. https://libquotes.com/carl-jung
5. https://libquotes.com/carl-jung
6. https://libquotes.com/carl-jung
7. https://libquotes.com/carl-jung
8. https://libquotes.com/carl-jung
9. https://libquotes.com/carl-jung
10. https://libquotes.com/carl-jung
11. https://www.goodreads.com/work/quotes/848877
12. https://libquotes.com/carl-jung
13. https://libquotes.com/carl-jung

Carl Jung on his ’Father" and "Mother" - Anthology (2022-12-19 04:28)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



This girl later became my mother-in-law. She admired my father.

I did not see her again until I was twenty-one years old. Carl Jung, Memories Dreams Reflections, Page 9

I began to see my parents with different eyes, and to understand their cares and worries.

For my father in particular I felt compassion less, curiously enough, for my mother I was seized with the most vehement pity for my father.

All at once I understood the tragedy of his profession and his life.

He was struggling with a death whose existence he could not admit.

An abyss had opened between him and me, and I saw no possibility of ever bridging it, for it was infinite in extent.

I could not plunge my dear and generous father, who in so many matters left me to myself and had never tyrannized over me, into that despair and sacrilege which were necessary for an experience of divine grace.

Only God could do that. I had no right to; it would be inhuman.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. Carl Jung, Memories Dreams Reflections, Page 55.

From him I learned the impressive news that he had become friendly with the Catholic priest there.

This seemed to me an act of extraordinary boldness, and secretly I admired my father's courage. Carl Jung, Memories Dreams Reflections, Page 78

1. https://www.facebook.com/groups/56536297291/

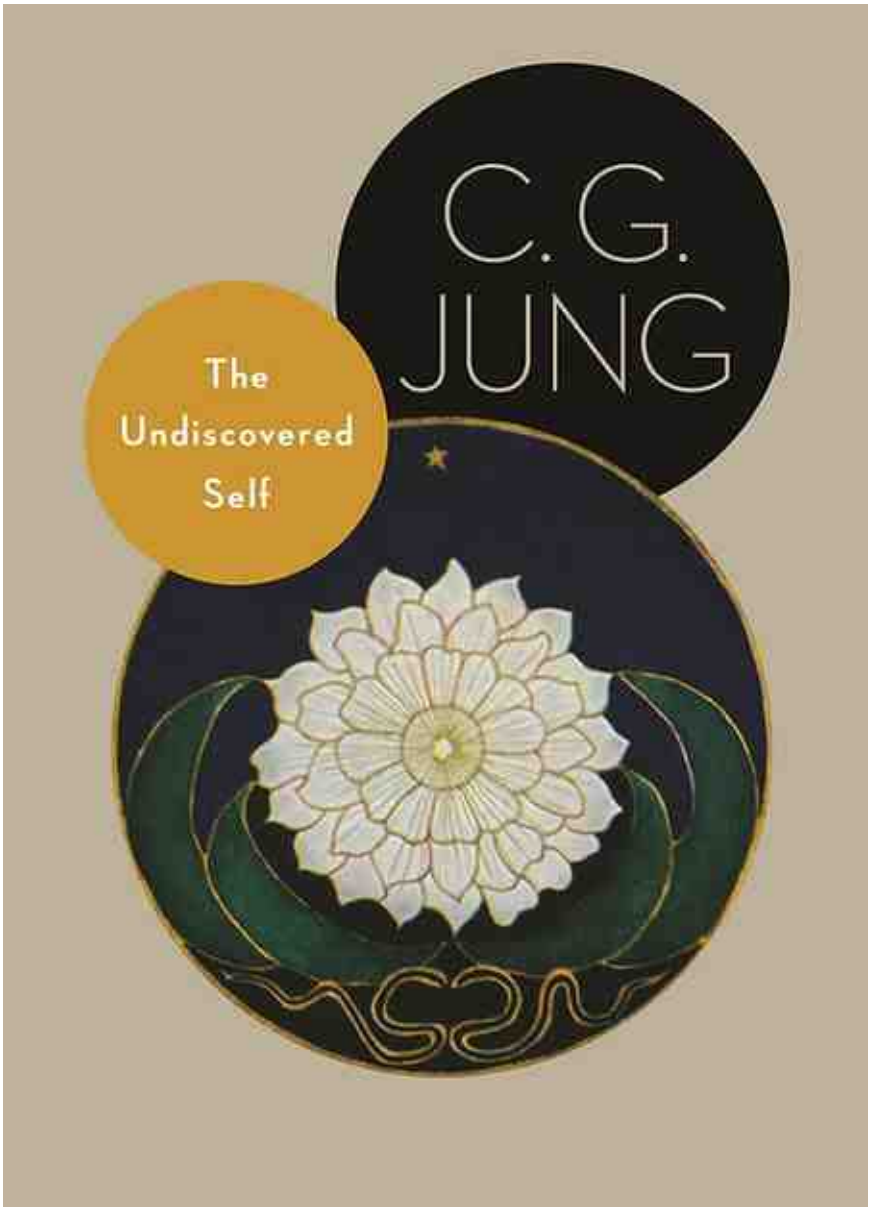
"The Plight of the Individual in Modern Society" - Carl Jung (2022-12-20 04:16)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]The Plight of the Individual in Modern Society

[3]"The Plight of the Individual in Modern Society", by Carl Jung



Carl Jung

The Undiscovered Self
1957

The Plight of the Individual in Modern Society

Scientific education is based in the main on statistical truths and abstract knowledge and therefore imparts an unrealistic, rational picture of the world, in which the individual, as a merely marginal phenomenon, plays no role. The individual, however, as an irrational datum, is the true and authentic carrier of reality, the concrete man as opposed to the unreal ideal or "normal" man to whom the scientific statements refer. What is more, most of the natural sciences try to represent the results of their investigations as though these had come into existence without man's intervention, in such a way that the collaboration of the psyche—an indispensable factor — remains invisible. (An exception to this is modern physics, which recognizes that the observed is not independent of the observer.) So, in this respect as well, science conveys a picture of the wold from which a real human psyche appears to be excluded — the very antithesis of the "humanities."

Under the influence of scientific assumptions, not only the psyche but the individual man and, indeed, all individual events whatsoever suffer a levelling down and a process of blurring that distorts the picture of reality into a conceptual average. We ought not to underestimate the psychological effect of the statistical world-picture : it thrusts aside the individual in favour of anonymous units that pile up into mass formations. Instead of the concrete individual, you have the names of organizations and, at the highest point, the abstract idea of the State as the principle of political reality. The moral responsibility of the individual is then inevitably replaced by the policy of the State (raison d'état). Instead of moral and mental differentiation of the individual, you have public welfare and the raising of the living standard. The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself.

The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed, and educated as a social unit, accommodated in the appropriate housing unit, and amused in accordance with the standards that give pleasure and satisfaction to the masses. The rulers, in their turn, are just as much social units as the

ruled, and are distinguished only by the fact that they are specialized mouthpieces of the State doctrine. They do not need to be personalities capable of judgment, but thoroughgoing specialists who are unusable outside their line of business. State policy decides what shall be taught and studied.

The seemingly omnipotent State doctrine is for its part manipulated in the name of State policy by those occupying the highest positions in the government, where all the power is concentrated. Whoever, by election or caprice, gets into one of these positions is subject to no higher authority; he is the State policy itself and within the limits of the situation can proceed at his own discretion. With Louis XIV he can say, “L’état c’est moi.” He is thus the only individual or, at any rate, one of the few individuals who could make use of their individuality if only they knew how to differentiate themselves from the State doctrine. They are more likely, however, to be the slaves of their own fictions. Such one-sidedness is always compensated psychologically by unconscious subversive tendencies. Slavery and rebellion are inseparable correlates. Hence, rivalry for power and exaggerated distrust pervade the entire organism from top to bottom. Furthermore, in order to compensate for its chaotic formlessness, a mass always produces a “Leader,” who infallibly becomes the victim of his own inflated ego-consciousness, as numerous examples in history show.

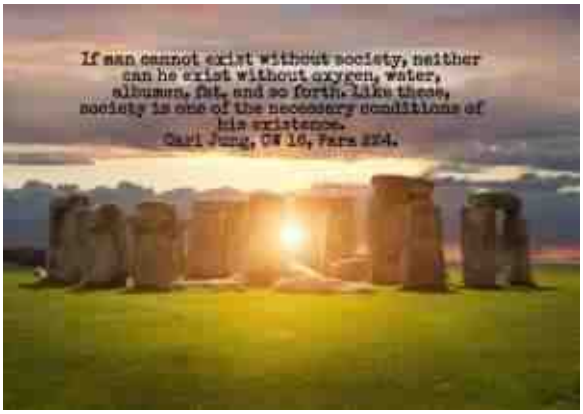
This development becomes logically unavoidable the moment the individual combines with the mass and thus renders himself obsolete. Apart from the agglomeration of huge masses in which the individual disappears anyway, one of the chief factors responsible for psychological mass-mindedness is scientific rationalism, which robs the individual of his foundations and his dignity. As a social unit he has lost his individuality and become a mere abstract number in the bureau of statistics. He can only play the role of an interchangeable unit of infinitesimal importance. Looked at rationally and from outside, that is exactly what he is, and from this point of view it seems positively absurd to go on talking about the value or meaning of the individual. Indeed, one can hardly imagine how one ever came to endow individual human life with so much dignity when the truth to the contrary is as plain as the palm of your hand.

Seen from this standpoint, the individual really is of diminishing importance and anyone who wished to dispute this would soon find himself at a loss for arguments. The fact that the individual feels himself or the members of his family or the esteemed friends in his circle to be important merely underlines the slightly comic subjectivity of his feeling. For what are the few compared with ten thousand or a hundred thousand, let alone a million ? This recalls the argument of a thoughtful friend with whom I once got caught up in a huge crowd of people. Suddenly he exclaimed, “Here you have the most convincing reason for not believing in immortality: all that lot wants to be immortal !”

The bigger the crowd the more negligible the individual becomes. But if the individual, overwhelmed by the sense of his own puniness and impotence, should feel that his life has lost its meaning — which, after all, is not identical with public welfare and higher standards of living — then he is already on the road to State slavery and, without knowing or wanting it, has become its proselyte. The man who looks only outside and quails before the big battalions has nothing with which to combat the evidence of his senses and his reason. But that is just what is happening today: we are all fascinated and overawed by statistical truths and large numbers and are daily apprised of the nullity and futility of the individual personality, since it is

not represented and personified by any mass organization. Conversely, those personages who strut about on the world stage and whose voices are heard far and wide seem, to the uncritical public, to be borne along on some mass movement or on the tide of public opinion and for this reason are either applauded or execrated. Since mass suggestion plays the predominant role here, it remains a moot point whether their message is their own, for which they are personally responsible, or whether they merely function as a megaphone for collective opinion.

Under these circumstances it is small wonder that individual judgment grows increasingly uncertain of itself and that responsibility is collectivized as much as possible, i.e., is shuffled off by the individual and delegated to a corporate body. In this way the individual becomes more and more a function of society, which in its turn usurps the function of the real life carrier, whereas, in actual fact, society is nothing more than an abstract idea like the State. Both are hypostatized, that is, have become autonomous. The State in particular is turned into a quasi-animate personality from whom everything is expected. In reality it is only a camouflage for those individuals who know how to manipulate it. Thus the constitutional State drifts into the situation of a primitive form of society — the communism of a primitive tribe where everybody is subject to the autocratic rule of a chief or an oligarchy."


If man cannot exist without society, neither
can he exist without oxygen, water,
albumen, fat, and so forth. Like these,
society is one of the necessary conditions of
his existence.
Carl Jung, CW 10, Para 224.

I thought after waking: a men's cloister. Ever since then many new thoughts about new forms of society.

~Carl Jung, The Black Books, Vol. II, Page163

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/theplightoftheindividualinmodernsociety-bycarljung
3. https://www.anthologiablog.com/post/theplightoftheindividualinmodernsociety-bycarljung

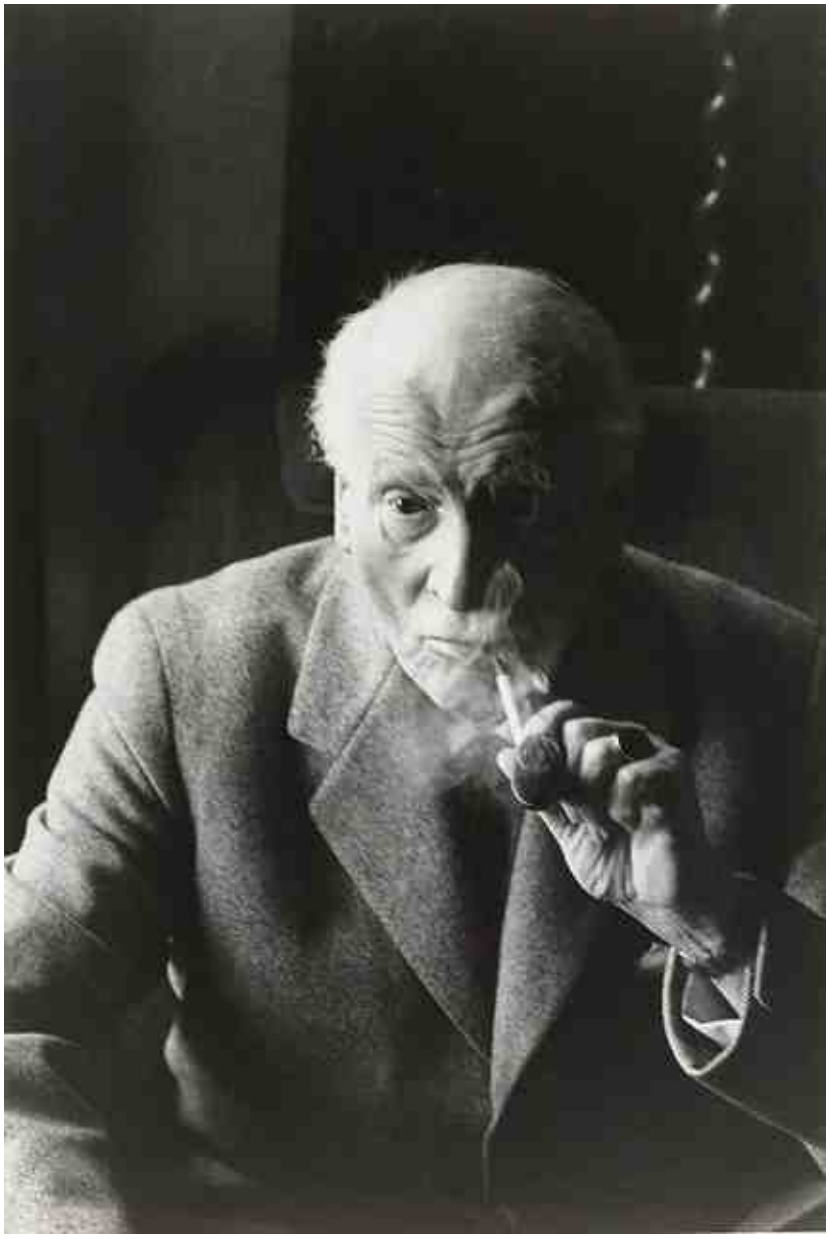
---

Carl Jung’s Persona: Behind the Mask (2022-12-21 04:26)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]**Carl Jung’s Persona: Behind the Mask**



Carl Jung ; Henri Cartier-Bresson (1959)

"*There is an unconscious propriety in the way in which, in all European languages, the word "person" is commonly used to denote a human being. The real meaning of persona is a "mask", such as actors were accustomed to wear on the ancient stage ; and it is quite true that no one shows himself as he is, but wears his mask and plays his part. Indeed, the whole of our social arrangements may be likened to a perpetual comedy.*"

Arthur Schopenhauer

Studies in Pessimism

"*One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is.*" [3]Carl Gustav Jung

The Archetypes and the Collective Unconscious

The Persona

"Today the term *persona* has been somewhat accepted into the vocabulary of psychology and contemporary culture. It is used frequently in popular parlance, in newspapers, and in literary theory. It means the *person-as-presented*, not the *person-as-real*. The persona is a psychological and social construct adopted for a specific purpose.

Jung chose it for his psychological theory because it has to do with playing roles in society. He was interested in how people come to play particular roles, adopt a conventional collective attitude, and represent social and cultural stereotypes rather than assuming and living their own uniqueness. Certainly this is a well-known human trait. It is a kind of mimicry. Jung gave it a name and worked it into his theory of the psyche.

Jung begins his definition of the persona by making the point that many psychiatric and psychological studies have shown that the human personality is not simple but complex, that it can be shown to split and to fragment under certain conditions, and that there are many subpersonalities within the normal human psyche. However,

> **“It is at once evident that such a plurality of personalities can never appear in a normal individual.”**

In other words, while we are not all “multiple personalities” in a clinical sense, everyone does manifest “traces of character splitting.” The normal individual is simply a less exaggerated version of what is found in pathology.

“One has only to observe a man rather closely, under varying conditions, to see that a change from one milieu to another brings about a striking alteration of personality … ‘angel abroad, devil at home’.”

In public such an individual is all smiles, backslapping, gladhanding, extroverted, easygoing, happy-go-lucky, joking; at home, on the other hand, he is sour and grumpy, doesn’t talk to his kids, sulks and hides behind the newspaper, and can be verbally or otherwise abusive. Character is situational. The story of Jekyll and Hyde represents an extreme form of this.

Another novel with the same theme is *The Picture of Dorian Gray,* where the main character keeps a picture of himself in the attic. As he grows older, the portrait ages, revealing his true nature and character; yet he continues to go out in public without wrinkles — youthful, sophisticated, and cheerful.

The Picture of Dorian Gray, Oscar Wilde, 1931 (Three Sirens Press/WikiCommons)

Jung goes on to discuss the fascinating subject of human sensitivity to milieus, to social environments. People are usually sensitive to other people's expectations. Jung points out that particular milieus such as families, schools, and workplaces require one to assume specific attitudes. By "attitude" Jung means *"an a priori orientation to a definite thing, no matter whether this be represented in consciousness or not."* An attitude can be latent and unconscious, but it is constantly operating to orient a person to a situation or a milieu.

Further, an attitude is *"a combination of psychic factors or contents which will ... determine action in this or that definite direction."* An attitude is a feature of character, therefore. The longer an attitude persists and the more frequently it is called upon to meet the demands of a milieu, the more habitual it becomes.

As behaviorism would express it, the more frequently a behavior or attitude is reinforced by the environment, the stronger and the more entrenched it becomes. People can be trained to develop specific attitudes to certain milieus and thus to respond in particular ways, reacting to signals or cues as they have been trained to do. Once an attitude has been fully developed, all that is required to activate behavior is the appropriate cue or trigger.

Jung observed this in 1920, about the time that behaviorism was gaining ground in North America, led by John Broadus Watson, whose first major publication appeared in 1913. In contrast to people living and working in rural or natural areas, which are relatively unified environments, many educated urban dwellers move in two totally different milieus: the domestic circle and the public world.

This was more true of men than of women in the Europe of Jung's day. Men of Jung's time and culture worked in one environment and lived domestically in another, and they had to respond to two distinctly different milieus, each of which provided a different set of cues.

"These two totally different environments demand two totally different attitudes, which, depending on the degree of the ego's identification with the attitude of the moment, produce a duplication of character."

A friend of mine has a midlevel managerial job in a government agency, and so he must set the tone for employees in his group regarding values and behavioral patterns in the public sector. The agency is a milieu, and he finds out from other sources what the correct values are and then informs the workers under him that, for example, they must be sensitive to such issues as nondiscrimination, sexism, and affirmative action.

My friend told me that he plays that role easily and well in the workplace, but when he watches TV in the privacy of his own home he has very different reactions. There he is ultraconservative. In the workplace he is a liberal and enlightened modern man. His ego is not, however, strongly identified with the attitude of that milieu. He has a functional persona: one that he puts on and takes off easily without identifying with it. My friend is very clear in his own mind that he does not identify with that workplace persona.

Frequently, however, the ego does identify with the persona. The psychological term *identification* points to the ego's ability to absorb and unite with external objects, attitudes, and persons. This is a more or less unconscious process. One simply finds oneself unintentionally imitating another person. Perhaps one does not even notice it oneself, but other people see the mimicry. In principle, one can say that the ego is quite separate from the persona, but in actual life this is often not the case, because the ego tends to identify with the roles it plays in life.

The domestic character is, as a rule, molded by emotional demands and an easygoing acquiescence for the sake of comfort and convenience; whence it frequently happens that men who in public life are extremely energetic, spirited, obstinate, willful and ruthless appear good-natured, mild, compliant, even weak, when at home and in the bosom of the family. Which is the true character, the real personality ? This question is often impossible to answer.

The Two Sources of the Persona

Jung found two sources of the persona:

> ***"In accordance with social conditions and requirements, the social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual."***

The first, the expectations and demands of the milieu, includes such requirements as being a certain kind of person, behaving appropriately according to the social mores of the group, and often believing in certain propositions about the nature of reality (such as consenting to religious teachings).

The second source includes the individual's social ambitions. In order for society to be able to influence one's attitudes and behavior, one must want to belong to society. The ego must be motivated to accept the persona features and the roles that society requires and offers, or else they will simply be avoided. There will be no identification at all. An agreement must be struck between the individual and society in order for persona formation to take hold.

Otherwise the individual lives an isolated life on the margins of culture, forever a sort of uneasy adolescent in an adult world. This is different from the heroic rebel who goes his own way and ignores social norms. That is another kind of persona, and one that is offered by all societies and groups. There are many roles to play.

Generally speaking, the more prestigious the role, the stronger is the tendency to identify with it. People do not usually identify with lower-class persona roles like garbage collector or janitor, or even middleclass roles like manager or superintendent. If they do, they often do so humorously. These jobs have their own value and dignity but they do not imply roles to wear proudly in society, and the temptation to identify strongly with them is minimal.

Role identification is generally motivated by ambition and social aspiration. For example, a person who is elected to the United States Senate acquires a role with high collective value and enormous prestige. With it come fame, honor, and high social visibility, and the person who is a senator tends to fuse with this role, even to the extent of wishing to be treated by close friends with conspicuous respect. It has been reported that after John F. Kennedy's election as president of the United States even his close family members called him Mr. President.

In Ingmar Bergman's autobiographical film *Fanny and Alexander*, a little boy is sent to live with a horrible, abusive bishop who is emotionally remote and cold and deeply identified with a religious persona. In one scene of the film, the bishop is shown dreaming. In the dream, he is struggling to tear off a mask, which he cannot detach, and he ends up pulling his face off along with the mask.

The bishop's ego is utterly fused with the bishop persona because that role has guaranteed his personal aspirations in life. A bishop is without doubt a highranking person in society. Similarly physicians, military men, and royalty are granted personas that attract strong identification. And yet the bishop, in his nightmare, tries to remove the mask from his face. Why ?

The relation between ego and persona is not simple because of the contradictory aims of these two functional complexes. The ego moves in a fundamental way toward separation and individuation, toward consolidating a position first of all outside of the unconscious, and then also somewhat outside of the family milieu.

There is in the ego a strong movement toward autonomy, toward an “I-ness” that can function independently. At the same time, another part of the ego, which is where the persona takes root, is moving in the opposite direction, toward relating and adapting to the object world.

These are two contrary tendencies within the ego — a need for separation and independence on the one hand, and a need for relationship and belonging on the other. The ego’s radical desire for separation/individuation is often rooted in the shadow because it is so threatening both to group life and to the individual’s well-being. Objectively, we all need other people in order to survive physically and psychologically.

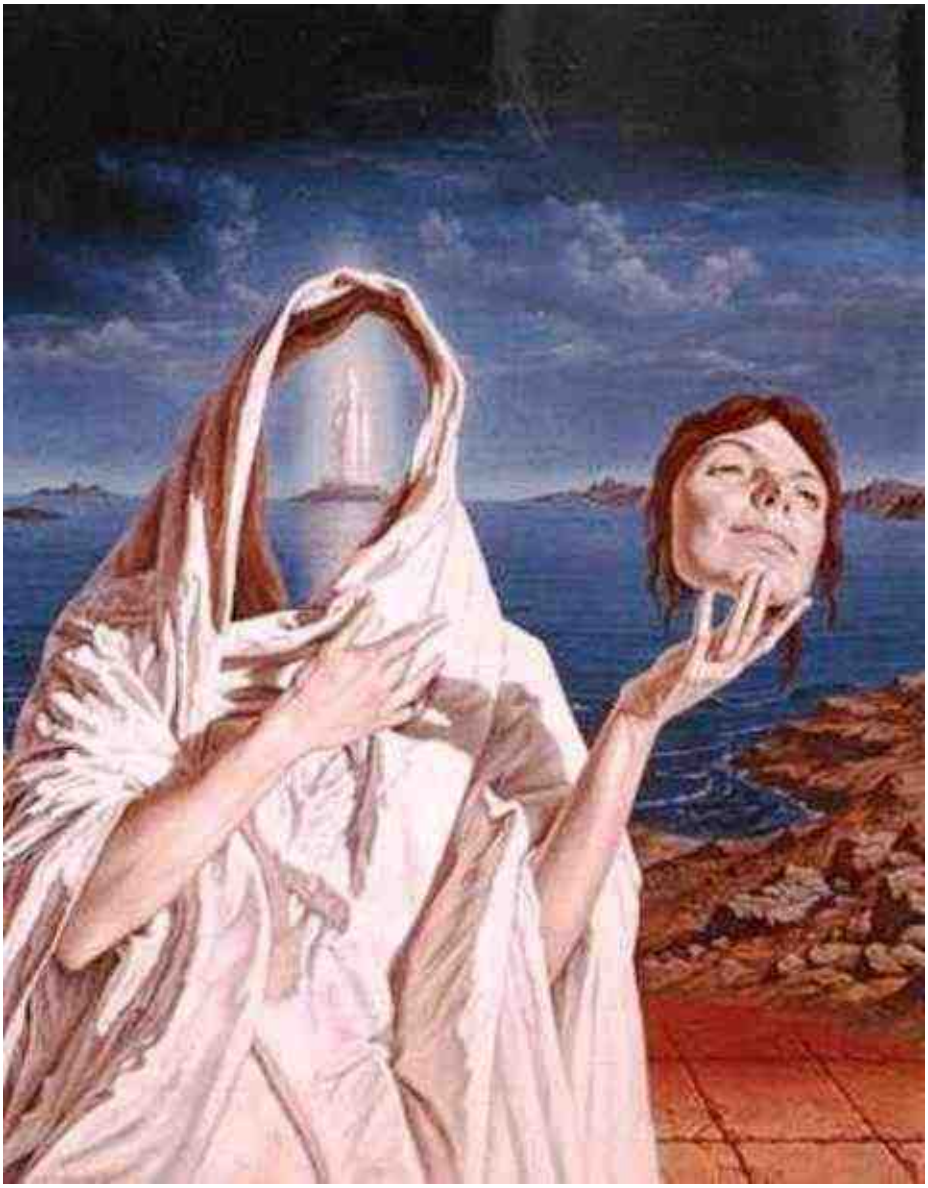
The ego’s movement toward relationship and adaptation to the present milieu, which seeks to insure survival, provides the opportunity for the persona to take hold. And this then becomes a person’s self-presentation to the world.

This conflict in the ego between individuation/separation and social conformity generates a good deal of the ego’s basic anxiety.

How can one be free, unique, and individual while also being accepted and liked by others and accommodating to their needs and wishes ? Clearly a source of fundamental conflict exists between ego and persona development. By early adulthood, one hopes that sufficient development has taken place in both ego and persona so that the ego’s dual needs for independence and relationship are satisfied, while at the same time the persona has made a suitable enough adaptation so that the ego can live in the real world.

Famous geniuses like Wagner, Beethoven, and Picasso seem to be exceptions to this rule in that their gifts grant them license to be themselves as individuals to an extraordinary degree. They are forgiven their excesses because of what they offer the world in compensation."

[4]Pablo Picasso, 1918, "Pierrot" ([5]Museum of Modern Art, New York)



1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/carl-jung-s-persona-behind-the-mask
3. https://libquotes.com/carl-jung
4. https://en.wikipedia.org/wiki/Pablo_Picasso
5. https://en.wikipedia.org/wiki/Museum_of_Modern_Art

Individuation: Jung’s Myth for Our Time (by James Hollis) (2022-12-22 03:59)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Individuation: Jung’s Myth for Our Time (by James Hollis)

[2]**Extract from: James Hollis - The Middle Passage**

"The experience of the Middle Passage is not unlike awakening to find that one is alone on a pitching ship, with no port in sight. One can only go back to sleep, jump ship or grab the wheel and sail on.

At the moment of decision, the high adventure of the soul is never more clear. In grabbing the wheel we take responsibility for the journey, however frightening it might be, however lonely or unfair it may seem. In not grabbing the wheel, we stay stuck in the first adulthood, stuck in the neurotic aversions which constitute our operant personality and, therefore, our self-estrangement. At no point do we live more honestly, or with more integrity, than when, surrounded by others yet knowing oneself to be alone, the journey of the soul beckons and we say "yes" to it all. That is when, as a character in a play by Christopher Fry says,

"***Affairs have become soul-sized, thank God !***"

In his autobiography Jung writes:

"***I have frequently seen people become neurotic when they content themselves with inadequate or wrong answers to the questions of life. They seek position, marriage, reputation, outward success or money, and remain unhappy and neurotic even when they have attained what they were seeking. Such people are usually confined within too narrow a spiritual horizon. Their life has not sufficient content, sufficient meaning. If they are enabled to develop into more spacious personalities, the neurosis generally disappears.***"

Jung’s point is essential, for all of us have lived lives constrained within the narrow confines of our own time, place and personal history. To live a more abundant life we are obliged to understand the limits within which we were raised. The implicit premise of our culture, that through materialism, narcissism or hedonism we would be happy, is clearly bankrupt. Those who have embraced such values are not happy or complete.

What we need is not unexamined "truths" but living myth, that is, a structure of value which guides the soul’s energies in a way that is consistent with our nature. While it is often useful to pick through the rubble of the past for images which speak to us as individuals, rarely is it possible to wholly embrace the mythologies of another time and place. We are obliged to find our own.

The necessity of finding our path is obvious, but major obstacles stand in the way. Let us review for a moment the symptoms characteristic of the midlife transition. They are boredom, repeated job or partner shifts, substance abuse, self-destructive thoughts or acts, infidelity, depression, anxiety and growing compulsivity. Behind these symptoms there are two fundamental truths. The first is that there is an enormous force pressing from below. Its urgency is felt as disruptive, causing anxiety when acknowledged and depression when suppressed.

The second fundamental truth is that the old patterns which kept such inner urgency at bay are repeated with growing anxiety but decreasing efficacy. Changing one's job or relationship does not change one's sense of oneself over the long run. When increasing pressure from within becomes less and less containable by the old strategies, a crisis of selfhood erupts. We do not know who we are, really, apart from social roles and psychic reflexes. And we do not know what to do to lessen the pressure.

Such symptoms announce the need for substantive change in a person's life. Suffering quickens consciousness, and from new consciousness new life may follow. The task is daunting, for one must first acknowledge that there is no rescue, no parent to make everything better and no way to go back to an earlier time. The Self has sought growth by exhausting the tired strategies of the ego. The ego structure which one worked so hard to create is now revealed to be petty, frightened and out of answers. At midlife the Self maneuvers the ego assemblage into crisis in order to bring about a correction of course.

Underlying the symptoms that typify the Middle Passage is the assumption that we shall be saved by finding and connecting with someone or something new in the outer world. Alas, for the drowning midlife sailor there are no such life preservers. We are in the sea-surge of the soul, along with many others to be sure, but needing to swim under our own power. The truth is simply that what we must know will come from within. If we can align our lives with that truth, no matter how difficult the abrasions of the world, we will feel healing, hope and new life. The experience of early childhood, and later of our culture, alienated us from ourselves. We can only get back on course by reconnecting with our inner truths.

In December of 1945 an Arab peasant found a number of ancient manuscripts buried in large jars within caves. These manuscripts seem to have been the texts of the gnostics, early Christians who relied more on personal, revealed experience than on official pronouncements of the church. One of those manuscripts was titled "*The Gospel According to Thomas.*" Reportedly, it contains the secret sayings of Jesus and if that is so they reveal a much different person from the one revealed by the other disciples. One of Jesus' utterances exactly addresses the point we must accept if we are to undergo transformation at midlife. He said,

"If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

Because what is within has been suppressed, we are ill and self-alienated. Because what is within has been so little affirmed, we have great difficulty in knowing that what we have sought all along, the path which is right for us, has been there. While it is frightening to contemplate the largeness of the task, it is also liberating in an ultimate sense to know that one has the necessary resources within and is not dependent on another to live one's life fully. As the Romantic poet Hölderlin wrote nearly two centuries ago,

"*The gods are near but difficult to grasp; where danger is greatest, however, deliverance grows stronger.*"

It is not, then, a matter of living without myth, but rather which myth, for we are always guided by images, consciously or unconsciously. Consciously we may subscribe to a set of beliefs and practices which accord with collective values, like the pursuit of wealth or acceding to group norms, but the price of such accommodation is neurosis. Or we may be living out a false myth such as, "*I must forever be the good child, eschewing anger and serving others.*" Such a guiding imago may be so deeply unconscious that one has always reacted that way and can hardly conceive of another. Neither outer conformity nor inner compliance supports wholeness. Indeed, one is repeatedly enjoined to serve the Outer, and when the collision occurs, to continue service to the programmed expectations. Again, the stability of the society is served, but at the cost of the individual. In his 1939 speech to the Guild for Pastoral Psychology in London, Jung noted that we are forced to choose between outer ideologies or private neurosis. Only the path of individuation could serve as a viable alternative. This is still true.

The concept of individuation represents Jung's myth for our time in the sense of a set of images which guide the soul's energies. Simply put, individuation is the developmental imperative of each of us to become ourselves as fully as we are able, within the limits imposed on us by fate. Again, unless we consciously confront our fate, we are tied to it. We must separate who we are from what we have acquired, our de facto but false sense of self.

"I am not what happened to me; I am what I choose to become."

This sentence must be conscious to us each day if we are to become more than prisoners of our fate."

Note from owner of this blog:

1. Dr. Jung never wrote an autobiography: **[3]Memories Dreams Reflections is not an Autobiography**

2. **Dr. Jung never said: “I am not what happened to me, I am what I choose to become.”**This is why no citation is ever provided for it. **What Dr. Jung said was: It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391**

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/individuation-jung-s-myth-for-our-time-by-james-hollis
3. https://carljungdepthpsychologysite.blog/2020/06/18/carl-jung-memories-dreams-and-reflections-is-not-an-autobiography/#.Y5Wd1nbMK3A

Nietzsche: Letters to his friends (2022-12-23 04:13)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Nietzsche : Letters to his friends

Erwin Rohde, Carl von Gersdorff and Friedrich Nietzsche, 1871

[2]Nietzsche: Letters to His Friends

Extracts from :

Selected Letters of Friedrich Nietzsche

(translated by [3]*Anthony M. Ludovici)*

Nietzsche to Freiherr Carl Von Gersdorff - April, 1866

"Now and again one enjoys hours of peaceful reflection when, with mingled gladness and sorrow, one seems to hover over one's life just as those lovely summer days, so exquisitely described by Emerson, seem to lie stretched out at ease above the hilltops. It is then, as he says, that Nature is perfect, and we feel the same; then we are free from the spell of the ever vigilant will; then we are nothing but a pure, contemplative and dispassionate eye. (...)

For recreation I turn to three things, and a wonderful recreation they provide ! my Schopenhauer, Schumann's music, and, finally, solitary walks. Yesterday a heavy storm hung in the sky, and I hastened up a neighbouring hill, called Leusch (perhaps you can explain the word to me ?). ... The storm broke with a mighty crash, discharging thunder and hail, and I felt inexpressibly well and full of zest, and realized with singular clearness that to understand Nature one must go to her as I had just done, as a refuge from all worries and oppressions.

What did man with his restless will matter to me then ? What did I care for the eternal "Thou shalt" and "Thou shalt not" ? How different are lightning, storm and hail — free powers without ethics ! How happy, how strong they are — pure will untrammeled by the muddling influence of the intellect !"

Nietzsche to Freiherr Carl Von Gersdorff - April, 1867

"In short, old man, one cannot pursue one's path too independently. Truth seldom resides in the temple men have built in her honour, or where priests have been ordained to her service. The good work or the rubbish we produce we alone have to pay for, not those who have given us their good or their foolish advice. Let us at least have the pleasure of scoring our blunders off our own bat.

There is no such thing as a general recipe for the assistance of all men. One must be one's own doctor and gather one's medical experience on one's own body. As a matter of fact, we give too little thought to our own welfare; our egoism is not shrewd enough, our reason not selfish enough."

Nietzsche to Rohde - February, 1868

"My present life, my dear friend, is really very lonely and friendless. It offers me no stimulation that I do not myself provide; none of that harmonious concord of souls which many a happy hour in Leipzig used to afford; but rather, enstrangement of the soul from itself, preponderance of obsessional influences, which draw the soul up tightly with a sense of fear, and teach it to regard things with an earnestness that they do not deserve. This is the seamy side of my present existence, and you will certainly be able to enter into my feelings about it.

Let us, however, turn it round the other way. This life is certainly uncomfortable, but enjoyed as an entremets, absolutely useful. It makes a constant call on a man's energy and is relished particularly as an ἀντίδοτον [antidote] against paralyzing scepticism, concerning the effects of which we have observed a good deal together."

Nietzsche to Rohde - August, 1869

"This is the last day of the holidays. Feelings long since dead and buried seem to wake again. I feel just like a fourth-form boy who waxes sentimental and writes poems about the ephemeral character of earthly happiness when he hears the clock strike on the last day of the holidays. Oh, dear friend, what a small amount of joy is mine and what a lot of my own smoke I have to consume ! Aye, I wouldn't fear even an attack of that dreadful dysentery if by means of it I could purchase a talk with you every evening. How unsatisfactory letters are!

Incidentally I discovered the following beautiful passage in old Goethe yesterday:

"*How precious is the dear and certain speech*

Of the present friend! The Solitary,

Robbed of its power benign, sinks into gloom;

Too slowly ripens, then locked in his breast,

Thought and each firm resolve ; but in the presence

Of the beloved friend they leap to life!"

[Goethe: Iphigenia, Act. IV.]

You see, that's the whole thing: we are in eternal need of midwives, and with the view of being confined most men go into the public house or to a "colleague," and then the little thoughts and little plans romp out like kittens. When, however, we are pregnant and there is no one at hand to assist us in our difficult delivery, then darkly and gloomily we lay our rude, unformed, newborn thought in the murky recess of some cave; the sunny rays of friendship are denied it.

But with my incessant talk about solitude, I shall soon develop into a regular Joseph, the carpenter, and then no kind Mary will wish to join her lot with mine. "*The calf and the baby ass, men say, do praise the Lord most perfectly.*" There s the whole thing ! A little cattle makes the whole world kin, the edifice is crowned. Remember it was the shepherds and the sheep who saw the stars; to people like us everything is dark."

Nietzsche to Rohde - December, 1875

"Let me tell you how I am faring. As far as my health is concerned, things are not so good as I really supposed they would be when I effected the complete change in my mode of life here. Every two or three weeks I have to lie in bed for about thirty-six hours in great pain with the usual trouble you know so well. Perhaps it will gradually get better, but I feel as if I had never had such a hard winter.

What with new lectures, etc., the day drags so wearily that in the evening I am always more and more glad to have finished, and actually marvel at the hardness of existence. The whole exasperating business does not seem worth while; the pain you inflict on yourself and others is out of all proportion to the benefit either they or you yourself derive from your efforts. This is the opinion of a man who does not happen to be troubled by his passions, though he is certainly not made happy by them either.

During the hours that I rest my eyes, my sister reads aloud to me, almost always Walter Scott, whom I would readily agree with Schopenhauer in calling "immortal." What pleases me so much in him is his artistic calm, his Andante. I should like to recommend him to you, but there are some things which, though they benefit me, can get no hold of your spirit, because you think more quickly and more sharply than I do. As to the use of novels for the treatment of one's soul, I will say nothing more particularly as you are already forced to help yourself with your own "novel."

Nay, I advise you to read "Don Quixote" again — not because it is the most cheerful but because it is the most austere reading I know. I took it up during the summer holidays, and all personal troubles seemed to shrink to nothing and appear simply laughable, not even worthy of a wry face. All earnestness, all passion, and everything men take to heart is Quixotism — for some things it is good to know this; otherwise it is better not to know it."

Nietzsche to Freiherr Karl Von Gersdorff - December, 1875 "I am of opinion that the will to knowledge is the last remaining vestige of the will to life; it is an intermediary region between willing and no longer willing, a piece of purgatory, in so far as we look discontentedly and contemptuously on life, and a piece of Nirvana, in so far as, through it, the soul approaches the state of pure disinterested contemplation. I am training myself to unlearn the eager hurry of the will to knowledge. This is what all scholars suffer from, and that is why they all lack the glorious serenity derived from acquired enlightenment, insight. For the present I am too heavily burdened by the various claims of my official post to help falling all too frequently though reluctantly into that eager hurry, but by degrees I shall put all this right.

And then my health will be more settled — a condition I shall not attain before I thoroughly deserve it, before, that is to say, I have discovered that state of my soul which is, as it were, my destiny, that healthy state in which it has retained but one of all its instincts — the will to know.

A simple home, a perfectly regular daily routine, no enervating hankering after honours or society, my sister’s company (which makes everything about me Nietzschean and strangeful restful), the consciousness of having 40 excellent books of all times and climes (and many more which are not altogether bad), the constant joy of having found educators in Schopenhauer and Wagner, and the Greeks as the object of my daily work, the belief that henceforward I shall no longer lack pupils — all these things now for the time being make up my life."

Nietzsche to Rohde - August, 1877

"How can I express it ? But every time I think of you I am overcome by a sort of deep emotion; and when, a day or two ago, someone wrote to me "*Rohde’s young wife is an exceedingly sweet woman whose every feature is illumined by her noble soul,*" I actually wept. And I can give you absolutely no plausible reason for having done so.

We might ask the psychologists for an explanation. Ultimately they would declare it was envy and that I grudged you your happiness, or that it was my vexation at someone having run away with my friend and having concealed him Heaven alone knows where, on the Rhine or in Paris, and refused to give him up again.

When I was humming my "Hymn to Solitude" to myself a few days ago, I suddenly had the feeling that you could not abide my music at all and that you would much have preferred a song on Dual Bliss. The same evening I played a song of this sort, as well as I was able, and it was so successful that all the angels might have listened to it with joy, particularly the human ones. But it was in a dark room and no one heard it. Thus I am forced to consume my own happiness, tears, and everything in private.

Shall I tell you all about myself — how every day I set out two hours before the sun rises on the hills and after that take my walks only among the lengthening shadows of the afternoon and evening ? How many things I have thought out, and how rich I feel now that this year I have at last been allowed to strip off the old moss growth of the daily routine of teaching and thinking ! As to my life here, I can only say that it is tolerable, in spite of all my ailments which have certainly followed me even up to the heights — but I have so many intervals of happy exultation both of thought and feeling.

(...)

I am rather dreading the coming winter. Things must change. The man who only has a few moments a day for what he regards as most important, and who has to spend the rest of his time and energy performing duties which others could carry out equally well — such a man is not a harmonious whole; he must be in conflict with himself and must ultimately fall ill.

If I exercise any influence over youth at all, I owe it to my writings, and for these I have to thank my leisure moments — yes, the intervals I have won for myself, in the midst of professional duties by means of illness. Well, things must change: *si male nunc non olim sic erit*. *["If things are bad today, at some future time they will be better."]*"

To Rohde - February, 1884

"MY DEAR OLD FRIEND:

I know not how it was, but when I read your last letter and especially when I saw the charming photograph of your child, I felt as if you were shaking me by the hand gazing at me sadly the while — sadly, as if you meant to say:

"***How is it possible that we should have so little in common now, and that we should be living as if in different worlds ! And there was a time when —***"

The same thing, dear friend, has happened in regard to all the people I love; everything is over, it all belongs to the past, it is all merely merciful indulgence now. We see each other still, we talk in order to avoid being silent — we still write each other letters in order to avoid being silent. Truth, however glances from their eyes, and these tell me (I hear it well enough):

"*Friend Nietzsche, you are now quite alone !*"

That's what I have lived and fought for ! Meanwhile I continue along my road; as a matter of fact it is a journey, a sea-journey — and it is not in vain that I sojourned for so many years in

Columbus’ town.

My Zarathustra has come to an end in its three acts. You have the first, and the two others I hope to be able to send you within a month or six weeks. There is a sort of abyss of the future, something uncanny, particularly in his supreme happiness. Everything in it is my own, independent of all example, parallel, or predecessor. He who has once lived in its atmosphere returns to this world with another face.

But of this one should not speak. From you, however, as a homo literatus I shall not withold a confession: I have the idea that with this Zarathustra I have brought the German language to its acme of perfection. (...)

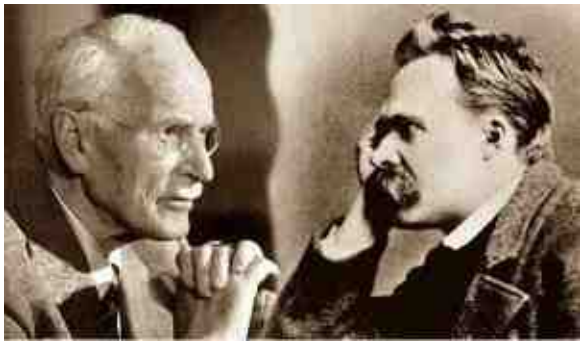
Forgive me ! I shall take care not to make this confession to anyone else, but once, I believe, you alone expressed the pleasure my style had given you. Moreover I have remained a poet to the utmost limits of this concept, although I have already tyrannized over myself thoroughly with the reverse of everything that could be called poetry.

Ah, dear friend, what an absurdly silent life I lead ! So much alone, so much alone ! So "childless"!
Remain fond of me; I am truly fond of you."

[4]*Source*

Selected _Letters _of _Friedrich _Nietzsche

Télécharger • 1.37MB



1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/nietzsche-letterstohisfriends
3. https://en.wikisource.org/wiki/Author:Anthony_M._Ludovici
4. https://en.wikisource.org/wiki/Selected_Letters_of_Friedrich_Nietzsche

Carl Jung "Sine Qua Non" - Anthology (2022-12-24 04:39)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Image Manuscript depicting Boethius teaching students ([2]initial) and while imprisoned

We might add that certain early Christian sects gave a maternal significance to the Holy Ghost (world-soul or moon).

According to Plotinus, the world-soul has a tendency towards separation and divisibility, the sine qua non of all change, creation, and reproduction.

It is an “unending All of life” and wholly energy; a living organism of ideas which only become effective and real in it.

The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. “What lies enclosed in the intellect comes to birth in the world soul as Logos, fills it with meaning and makes it drunken as if with nectar.” Carl Jung, CW 5, Para 198

Psychological truth by no means excludes metaphysical truth, though psychology, as a science, has to hold aloof from all metaphysical assertions.

Its subject is the psyche and its contents. Both are realities, because they work.

220

Though we do not possess a physics of the soul, and are not even able to observe it and judge it from some Archimedean point “outside” ourselves, and can therefore know nothing objective about it since all knowledge of the psyche is itself psychic, in spite of all this the soul is the only experient of life and existence.

It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world.

The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas acquired by the conscious mind. Carl Jung, CW 8, Para 344

Discrimination is the sine qua non of cognition.

But discrimination means splitting up the contents of consciousness into discrete functions.

Therefore, if we wish to define the psychological peculiarity of a man in terms that will satisfy not only our own subjective judgment but also the object judged, we must take as our criterion that state or attitude which is felt by the object to be the conscious, normal condition.

Accordingly, we shall make his conscious motives our first concern, while eliminating as far as possible our own arbitrary interpretations. Carl Jung, CW 6, Para 891

The man with the persona is blind to the existence of inner realities, just as the other is blind to the reality of the world, which for him has merely the value of an amusing or fantastic playground.

But the fact of inner realities and their unqualified recognition is obviously the sine qua non for a serious consideration of the anima problem.

If the external world is, for me, simply a phantasm, how should I take the trouble to establish a complicated system of relationship and adaptation to it?

Equally, the “nothing but fantasy” attitude will never persuade me to regard my anima manifestations as anything more than fatuous weakness.

If, however, I take the line that the world is outside and inside, that reality falls to the share of both, I must logically accept the upsets and annoyances that come to me from inside as symptoms of faulty adaptation to the conditions of that inner world.

No more than the blows rained on the innocent abroad can be healed by moral repression will it help him resignedly to catalogue his “weaknesses.”

Here are reasons, intentions, consequences, which can be tackled by will and understanding. Carl Jung, CW 7, Para 319

Although the world of psychic phenomena is only a part of the world as a whole, it may seem easier to grasp precisely for that reason.

But one would be forgetting that the psyche is the only phenomenon that is given to us immediately and, therefore, is the sine qua non of all experience. Carl Jung, CW 8, Para 283

All the same, every science is a function of the psyche, and all knowledge is rooted in it.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Para 357

Consciousness, therefore, is taken as the sine qua non of psychic life, that is to say, as the psyche itself.

And so it comes about that all modern “psychologies without the psyche” are psychologies of consciousness, for which an unconscious psychic life simply does not exist. Carl Jung, CW 8, Para 658

The psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all.

We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747

Even Freud, whose empirical attitude is beyond doubt, coupled his theory as a sine qua non with his method, as if psychic phenomena had to be viewed in a certain light in order to mean something. Carl Jung, CW 9i, Para 112

The self, regarded as the counter-pole of the world, its “absolutely other,” is the sine qua non of all empirical knowledge and consciousness of subject and object.

Only because of this psychic “otherness” is consciousness possible at all. Carl Jung, CW 9i, Para 289

For everything that will be happens on the basis of what has been, and of what —consciously or unconsciously—still exists as a memory-trace. In so far as no man is born totally new, but continually repeats the stage of development last reached by the species, he contains unconsciously, as an a priori datum, the entire psychic structure developed both upwards and downwards by his ancestors in the course of the ages.

That is what gives the unconscious its characteristic “historical” aspect, but it is at the same time the sine qua non for shaping the future. Carl Jung, CW 9i, Para 499

The idea of good and evil, however, is the premise for any moral judgment.

They are a logically equivalent pair of opposites and, as such, the sine qua non of all acts of cognition. Carl Jung, CW 9ii, Para 84

The space-time quaternio is the archetypal sine qua non for any apprehension of the physical world—indeed, the very possibility of apprehending it.

It is the organizing schema par excellence among the psychic quaternities. Carl Jung,

CW 9ii, Para 398

This agrees with the view I expressed before, that the quaternity is the sine qua non of divine birth and, consequently, of the inner life of the Trinity. Carl Jung, CW 11, Para 125

It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent. Carl Jung, CW 11, Para 769

Put into psychological language, the above sentence could be paraphrased thus: The unconscious is the root of all experience of oneness (dharmakāya), the matrix of all archetypes or structural patterns (sambhogakāya), and the conditio sine qua non of the phenomenal world (nirmānakāya). Carl Jung, CW 11, Para 790

We must not underestimate the devastating effect of getting lost in the chaos, even if we know that it is the sine qua non of any regeneration of the spirit and the personality. Carl Jung, CW 12, Para 96

That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth.

No noble, well-grown tree ever disowned its dark roots, for it grows not only upward but downward as well. Carl Jung, CW 12, Para 148

This always happens when consciousness takes too many unconscious contents upon itself and loses the faculty of discrimination, the sine qua non of all consciousness. Carl Jung, CW 12, Para 563

The emphatic differentiation of opposites is synonymous with sharper discrimination, and that is the sine qua non for any broadening or heightening of consciousness. Carl Jung, CW 13, Para 291

The empiricist tries, more or less successfully, to forget his archetypal explanatory principles, that is, the psychic premises that are a sine qua non of the cognitive process, or to repress them in the interests of “scientific objectivity.” Carl Jung, CW 13, Para 378

By becoming conscious, the individual is threatened more and more with isolation, which is nevertheless the sine qua non of conscious differentiation. Carl Jung, CW 13, Para 395

The proverbial darkness of sublunary matter has always been associated with the “prince of this world,” the devil.

He is the metaphysical figure who is excluded from the Trinity but who, as the counterpart of Christ, is the sine qua non of the drama of redemption. Carl Jung, CW 14, Para 238

Just as the old king must forgo his power and make way for the little up start ego, so the ego, when the renewed king returns, must step into the background.

It still remains the sine qua non of consciousness, but it no longer imagines that it can settle everything and do everything by the force of its will. It Carl Jung, CW 14, Para 522

Thus to superficial readers of my writings it looks as if I were giving the unconscious a supreme significance, disregarding consciousness.

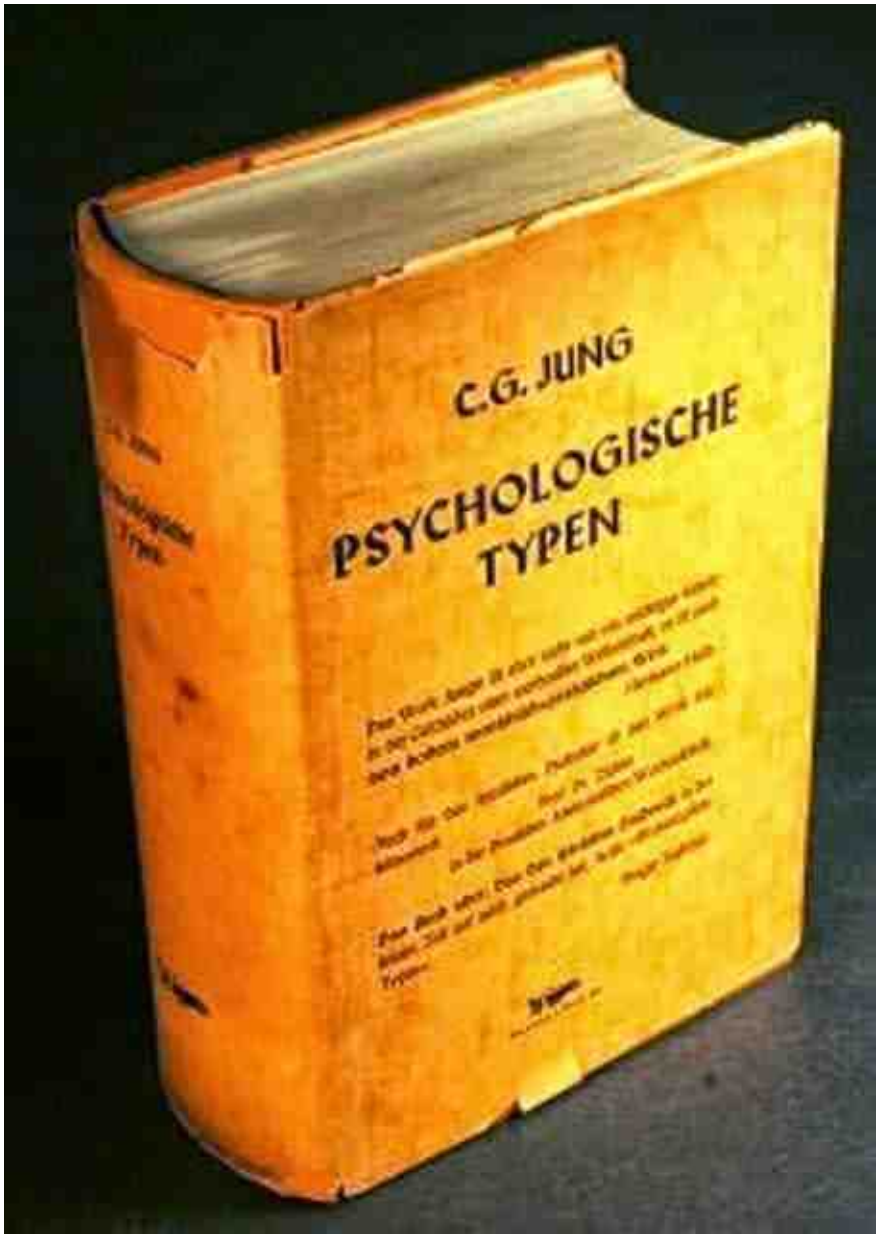
As a matter of fact the emphasis lies on consciousness as the conditio sine qua non of apperception of unconscious contents, and the supreme arbiter in the chaos of unconscious possibilities. Carl Jung, CW 18, Para 1585

1. https://www.facebook.com/groups/56536297291/
2. https://en.wikipedia.org/wiki/Initial

Carl Jung: Classification by Type = The "Childish Parlor Game" "to stick labels on people..." (2022-12-25 03:10)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group



[2]Carl Jung on "Types" - Anthology

What I have attempted in this book [Psychological Types] is essentially a critical psychology.

This fundamental tendency in my work has often been overlooked, and far too many readers have succumbed to the error of thinking that Chapter X ("General Descriptions of the Types") represents the essential content and purpose of the book, in the sense that it provides a system of classification and a practical guide to a good judgment of human character.

Indeed, even in medical circles the opinion has got about that my method of treatment

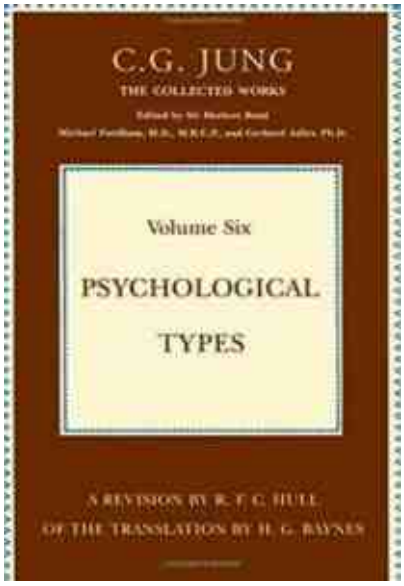
consists in fitting patients into this system and giving them corresponding "advice".

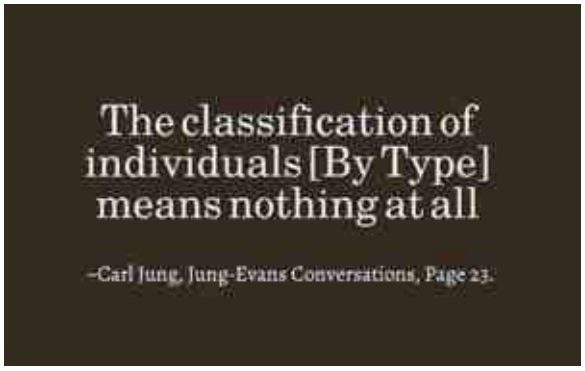
This regrettable misunderstanding completely ignores the fact that this kind of classification is nothing but a childish parlour game, every bit as futile as the division of mankind into brachycephalics and dolichocephalics.

My typology is far rather a critical apparatus serving to sort out and organize the welter of empirical material, but not in any sense to stick labels on people at first sight.

It is not a physiognomy and not an anthropological system, but a critical psychology dealing with the organization and delimitation of psychic processes that can be shown to be typical. Carl Jung, The Correspondence of Victoria Ocampo, Count Keyserling and C G Jung Page 105 [Exerpt form C.G. Jung's Introduction to Psychological Types Argentine Edition.

https://www.amazon.com/Correspondence-Victoria-Ocampo-Count-Keyserling/dp/1032207205/ref=sr_1_1?crid=1AF7I0JMNOPJ7&keywords=The+Correspondence+of+Victoria+-Ocampo%2C+Count+Keyserling+and+C+G+Jung&qid=1671885418&sprefix=the+correspondence+of+victoria+ocampo%2C+count+keyserling+and+c+g+jung%2Caps%2C73&sr=8-1





1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/02/12/29038/#.Y6ghSnbMK3C

"To Imagination" by Emily Brontë (2022-12-26 04:21)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Groucture

"To Imagination", by Emily Brontë

[2]To Imagination

When weary with the long day’s care,

And earthly change from pain to pain,

And lost, and ready to despair,

Thy kind voice calls me back again:

Oh, my true friend! I am not lone,

While then canst speak with such a tone!

So hopeless is the world without;

The world within I doubly prize;

Thy world, where guile, and hate, and doubt,

And cold suspicion never rise;

Where thou, and I, and Liberty,

Have undisputed sovereignty.

What matters it, that all around

Danger, and guilt, and darkness lie,

If but within our bosom’s bound

We hold a bright, untroubled sky,

Warm with ten thousand mingled rays

Of suns that know no winter days ?

Reason, indeed, may oft complain

For Nature’s sad reality,

And tell the suffering heart how vain

Its cherished dreams must always be;

And Truth may rudely trample down

The flowers of Fancy, newly-blown:

But thou art ever there, to bring

The hovering vision back, and breathe

New glories o’er the blighted spring,

And call a lovelier Life from Death.

And whisper, with a voice divine,

Of real worlds, as bright as thine.

I trust not to thy phantom bliss,

Yet, still, in evening’s quiet hour,

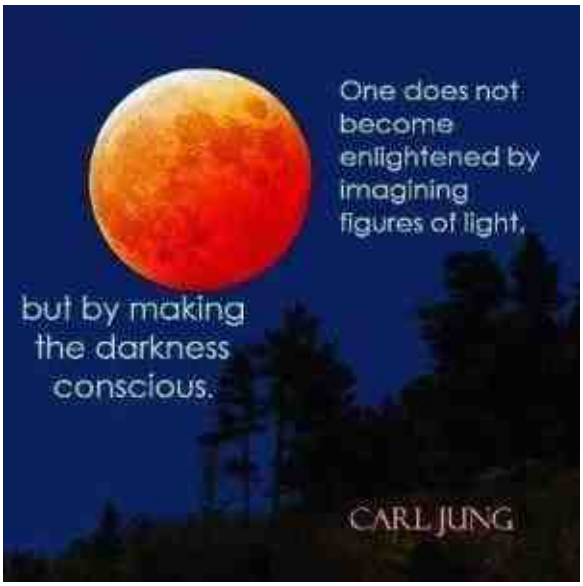
With never-failing thankfulness,

I welcome thee, Benignant Power;

Sure solacer of human cares,

And sweeter hope, when hope despairs !

[Published in the 1846 collection Poems By Currer, Ellis and Acton Bell under Emily’s nom de plume ’Ellis Bell’]



Working with Images :

"In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. "

C.G. Jung from "Jung on Active Imagination", Joan Chodrow

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/to-imagination-by-emily-bront%C3%AB

Marie Louise Von Franz : Alchemy and Individuation (2022-12-27 04:29)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]**Marie Louise von Franz - Alchemy and Individuation**

"Rebis", from Theoria Philosophiae Hermeticae by Heinrich Nollius (1617)

[Marie-Louise von Franz (4 January 1915 – 17 February 1998) was a [3]*Swiss* [4]*Jungian* [5]*psychologistand* [6]*scholar, known for her psychological interpretations of fairy tales and of* [7]*alchemicalmanuscripts. Wikipedia]*

Extract from: **Alchemy: An Introduction to the symbolism and the psychology,**

b

y Marie Louise Von Franz

A review by David Edwards

"Alchemy was the forefather of modern science, and the alchemists were concerned with the breaking down of materials to their base components, and composing new substances from these components through transmutation of the residue.

The common misconception was that upon dissolving metals in acidic substances, the metal was consumed. The alchemists realised that the metals had been transformed back to their original state in the form of atoms, and that the original metal was still held in the solution in a different state. It is worth noting here that Isaac Newton was a practitioner of alchemy, or *chymistry* , and modern science owes a debt to his work as an alchemist. (...)

The Great work of alchemy was concerned with explaining the relationship between the physical and material realms, and our part in that relationship. The perfection of the Philosopher's Stone is an allegory for perfecting our consciousness and being able to live beyond the material world. This is achieved by the breaking down of matter into it's constituent parts, and unifying the parts in balance and union of the opposing parts of duality to bring about the whole. (...)

The work of the alchemists was not solely confined to the material world, it was also an exploration into the spirit of matter. This form of spiritual science left a very rich body of esoteric symbolism which can be decoded and utilised. Jung first noticed the relevance of alchemical symbols from the analysis of his patients dreams which they relayed to him. He discovered the link whilst thumbing through old books on alchemy. The relevance of this esoteric symbolism to psychoanalysis became apparent to him. (...)

The same processes the alchemists employed in contemplation of the transmutation of metals can be used to bring union to the self. Jung noticed that the language of alchemy was a good descriptor for the process of individuation which the psyche must undergo to heal in the psychoanalytical process. The end result of Jungian psychoanalysis is for the self to *individuate*.

This process can be entered into by using these archetypal metaphors in three main stages; first is the *nigredo,* the black cloud of a depression, second is the *albedo,* the process of enlightening by identification of what is driving the depression as the prima materia, during which the philosophers stone, or the sense of self is discovered, third is the *rubedo,* the red state of heat, during which the identified drives are used to cook the philosophers stone to bring about the union of the opposites in a*coniunctio*.

"Conjunction", by Raphael Custos (c.1615)

This Trinitarian approach in alchemy echoes the concept of the Holy Trinity in the Christian faith, and as a side note it worth mentioning that the perception of our three dimensional existence was a concept created by physicists out of direct inspiration from the religious concept of the Holy Trinity. Once individuation has been achieved, and the nucleus of the philosopher's stone has been formed, heated and unified, autonomy from the herd mentality of collective consciousness follows with unexpected creativity and spontaneity.

"It is the quality of genius to produce the unexpected: it is the surprising thing which clicks and yet is not banal. You can never guess what a creative person will produce for it is a new creation and there is no knowing what it will be. From the mind come ideas and from the feeling side come reactions which in such a person are absolutely unique."

The individuated personality no longer looks outward for validation as its strength now comes from within and the nucleus formed during the process of balancing the conscious and the unconscious.

"*Ultimately the individual is a unique and closed system, a unique thing which centres round an unpredictable source of life. If that becomes real in an individual then one feels the mystery of a unique personality. That has to do with shutting the house, which means separation from collective entanglements and contamination, not only outwardly, but inwardly, separating within oneself from what is ordinary and not oneself.*"

It is important to emphasise the self contained aspect to alchemy and psychoanalysis, which is what the sealed lead coffin of Osiris from the hermetic traditions alludes to. Von Franz asserts that just like the allegorical story of Osiris transcending death (with the wheat grains growing from his encased body) in his sarcophagus, it is often better when faced with a depression to engage in the conflict between the unconscious and conscious internally, rather than to avoid it. Frequently if one chooses to avoid or deny the depression there is a danger of psychosis, in which the unconscious drives can overwhelm consciousness.

In alchemy, this self contained aspect was usually represented by the hermetically sealed vessel, in which the Prima Materia is heated by the red sulphur; in psychoanalytical terms this is the ego being heated by the unconscious drives of the conflict to progress the individuation of the self.

Another good example of this would be the ouroboros, or serpent devouring its own tail.

Michael Maier - Atalanta Fugiens, Emblem 14 (1617)

"***One must remember the Ouroboros the tail eater, where the opposite are one: the head is at one end and the tail at the other. They are one but have an opposite aspect and when the head and the tail, the opposites meet, there a flow is born, which is what the alchemists mean by the mystical or divine water, which I described as the meaningful flux of life. With the help of the instinct of truth, life goes on as a meaningful flow, as a manifestation of the Self.***"

Alchemists were searching for the spiritual in the material, and the importance of this is in psychoanalytical terms is the link between the conscious and the unconscious.

"We do not really know the difference between material reality and the psyche."

What this means is that our experience of order in the world comes through our minds. In other words the human psyche decodes reality through its perception, and alchemical symbolism can help to adjust the sense of self when that perception becomes faulty due to the balance between conscious and unconscious becoming unstable. Through active imagination and personifying the drives of this conflict when it appears as animus/anima archetypes, one can redress the balance and unify the opposites to bring about a whole, individuated self.

Individuation and the alchemical process both initiate from a state of conscious confusion, and by no means is either an easy process. Creation comes from destruction, and symbolically when faced with a destructive emotion or psychosis, an aspect of the psyche has to symbolically die in order for the individuated self to emerge with the ego dominating and assimilating the unconscious. Individuation is seen as the incarnation of the divine in flesh,

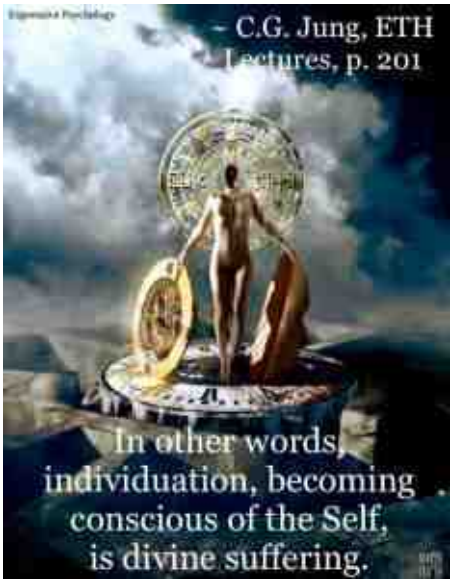
and the individuated personality becomes akin to a *Son of God*.

"***All outer events in life are in a way only similes ; they are only parables of an inner process, synchronistic symbolisations. You have to look at them from that angle to understand and integrate them, that would be spiritualizing the physical.***"

"***You have again to solidify the spirit ! You have to do both.***"

"***The process needs both movements so as not to become destructive, and that is so beautifully illustrated in alchemy. The body has to be spiritualized and the spirit has to be incarnated, both things must take place.***"

[...]"



1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/marie-louise-von-franz-alchemy-and-individuation
3. https://en.m.wikipedia.org/wiki/Switzerland
4. https://en.m.wikipedia.org/wiki/Jungian
5. https://en.m.wikipedia.org/wiki/Psychologist
6. https://en.m.wikipedia.org/wiki/Scholar
7. https://en.m.wikipedia.org/wiki/Alchemy

Rainer Maria Rilke: Dwelling in Poetry (2022-12-28 04:45)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]**Rainer Maria Rilke: Dwelling in Poetry**

Rainer Maria Rilke at Muzot, 1923

Scott Marentette

The Language of Real Life : Self-Possession in the Poetry of Paul Celan, T. S. Eliot, R.M.Rilke, and Paul Valéry "(...)

High upon a mountain terrace in the Upper Rhône Valley, the Château de Muzot sits snugly in the surrounding trees girding the property with their roots. Built in the thirteenth century, the château still housed furnishings from the seventeenth century when Rainer Maria Rilke moved into it in 1921. In July of that year, he discovered the château in the town of Sierre while trekking across the Swiss region of Valais in search of a suitable dwelling in which to undertake his next creative venture.

He moved into the château in November in order to begin the most ambitious creative phase of his life. Having gradually loosened the ties of family, friends, and finances, Rilke sought in the remote château the calm and solitude that he needed in order to mobilize all of his energies towards writing.

By January 1922, Rilke would quickly become inspired to write the culminating works of his career, the *Duino Elegies* and *The Sonnets to Orpheus*. By going to the château, Rilke performed the decisive task of setting apart his own space for creating. Much like the studio of visual artists such as his mentor, sculptor Auguste Rodin, Rilke's retreat functioned as a specially designated space in which he could fully devote himself to his art. The trajectory of Rilke's career is precisely the task of seeking out the space for living the way of the artist.

Just as the artist needs a space in which to work, the artist also opens a space with the work of art. Earlier in his career, Rilke had written a poem entitled "Eingang" ("Entrance") in which he invites the reader to step out of a room in a house, cross the threshold to the outside, and imagine planting a tree in the air.

Whoever you are: in the evening step out
of your room,

where you know everything....

With your eyes, which in their weariness

barely free themselves from the worn-out threshold,

you very slowly lift one black tree

and place it against the sky: slender, alone.

And you have made the world.

The poem is fittingly placed at the beginning of his collection *The Book of Images*, which invites the reader to enter the space of poetry. As he grafts branches from Charles Baudelaire's "forêts de symboles" ("forests of symbols"), Rilke establishes for poetry a privileged space apart from the cares of the quotidian. Yet what constitutes the world of verse ? Is the tree that Rilke asks the reader to imagine merely growing in the imagination or does it correspond to concrete reality ?

Likening the tree to *“a word which grows ripe in silence”*, Rilke’s invitation is a call to enter the realm of poetry – the space that seems to exist apart from the material world. As Rilke’s retreat to Muzot indicates, entering the space of poetry requires an appropriate place for dwelling in it. Muzot was the refuge where he could foster his creativity in an unfettered state of self-possession.

Defined commonly as “equanimity” or “self-composure,” self-possession is the optimal condition for inhabiting the space of creativity. In other words, Rilke’s retreat points to the relationship between place and self-possession. As maps draw the lines of geographical borders, poetry delineates the boundaries of Being.

In 1905, Rilke worked as Rodin’s secretary for nearly a year. In exchange for taking care of the sculptor’s correspondence, Rilke received free room and board, unfettered access to his mentor, as well as afternoons to write poetry at leisure. What struck Rilke in particular as an aesthetic problem was the intangible aspect of words. While walking around Rodin’s sculptures, he could not help but feel the necessity of making words as solid as stone.

Eventually, he would keep working away at a solution and carve sculptures out of air with the genre of the “Ding-Gedichte” (“Thing-poems”), which were popular in the early 1900s. Although he moved beyond the form of the thing-poem, Rilke would not lose his commitment to sculpting language in a concrete manner. What he had learned from his

mentor, he was now able to incorporate into his own verse. His learning from Rodin

amounted to a form of aesthetic and existential appropriation:

“What troubled him was precisely the appearance of that which he considered indispensable, necessary, and good: the appearance of beauty. He wanted it to be.” *(Andreas-Salomé/Rilke)*

As part of his apprenticeship under Rodin, Rilke’s more mature work is the reckoning with the concrete aspects of language in its most apparently intangible qualities. Supported throughout his career by another mentor, Lou Andreas-Salomé, Rilke eventually succeeded in achieving in his own voice what she had described in a letter from November 6, 1910 the “Zauber” (“magic”) of lyric poetry.

The magic that Rilke performs in his later poetry, as it relates to possessing Being, is understood according to the way in which he invests himself in words and events. In the process of naming, Rilke fills his words with the fullness of ways of being.

However, he also performs the opposite manoeuvre, the reveal of his magical literary feats. While he does in fact invest himself in his words and actions, he also suspends his investment. Rather than describing existence in terms of closed, fixed values, Rilke describes an openness that corresponds to Heidegger’s understanding of Being as moving in time.

Rilke develops his existential economy out of his recognition of mortality. Death, the ultimate form of negation, represents a force of renewal in which no existential value is permanent and potential can be renewed infinitely:

“Be – and at the same time know the implication of non-being, the endless ground of your inner vibration.” *(Elegies/Sonnets 163)*

Rainer Maria Rilke ; Muzot, 1924

As part of his thinking about the relationship between temporality and value, Rilke acknowledges that preserving the past requires active effort. By referring back to the archetypal poet *Orpheus*, Rilke develops a mode of transformation that keeps alive in new forms past ways of being. Since it is dependent upon capturing the sense of Being, Orphic transformation requires a kind of vision that relies not so much upon the intellect as on the heart:

“Love, the World exists nowhere but within. Our life is lived in transformation.”

In the trajectory of Rilke’s career, the shift in his vision from eye to heart represents a turn in his poetic development towards singing “Einklänge ins Allgemeine” (“in harmony with the prevailing voice”). As an image from one of the “Five Hymns” that he wrote while overtaken by the historical rift opened with World War I, “harmony with the prevailing voice” represents the collective will of a people unfettered by the manipulations of Europe’s rulers at the time.

Although he was quickly disabused of his philosophical nationalism, Rilke nevertheless held out for a special terrain devoted to the free traffic of Being. In the*Duino Elegies*, he distinguishes between the boundaries of poetic dwelling and the marketplace with a sarcastic description of urban life:

For adults only

there’s something special to see: coins copulating,

not just acting, but actually, their gold genitals, every

thing, the whole operation – educational and guaranteed

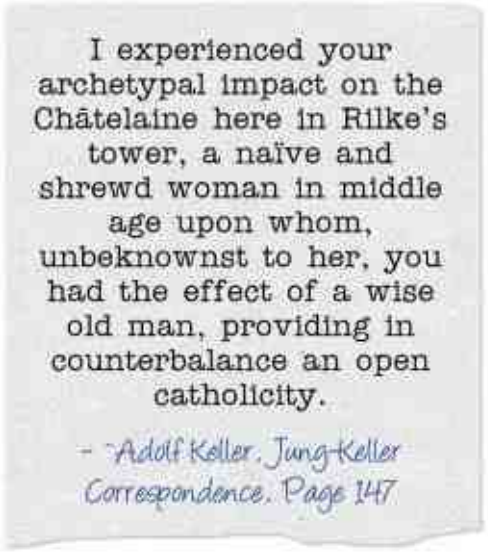
to arouse you.

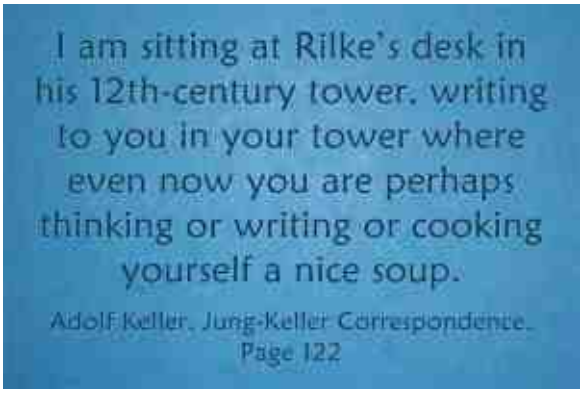
The crass reality of the market is that money is copulating in a beastly spectacle. The distinction between the home and the market represents the recognition that ever-increasingly in the modern period, the most intimate spheres of existence have been further

annexed to the marketplace.

Rilke, as the poet who fights to protect the reserve of Being, more directly points to the home as a fundamental trope that serves as a kind of refuge from the market. Having seen two choices, Rilke opted for an uncompromising dwelling in poetry.

(...)"


I experienced your archetypal impact on the Châtelaine here in Rilke's tower, a naïve and shrewd woman in middle age upon whom, unbeknownst to her, you had the effect of a wise old man, providing in counterbalance an open catholicity.
- Adolf Keller, Jung-Keller Correspondence, Page 147


I am sitting at Rilke's desk in his 12th-century tower, writing to you in your tower where even now you are perhaps thinking or writing or cooking yourself a nice soup.
Adolf Keller, Jung-Keller Correspondence, Page 122

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/rainer-maria-rilke-dwelling-in-poetry

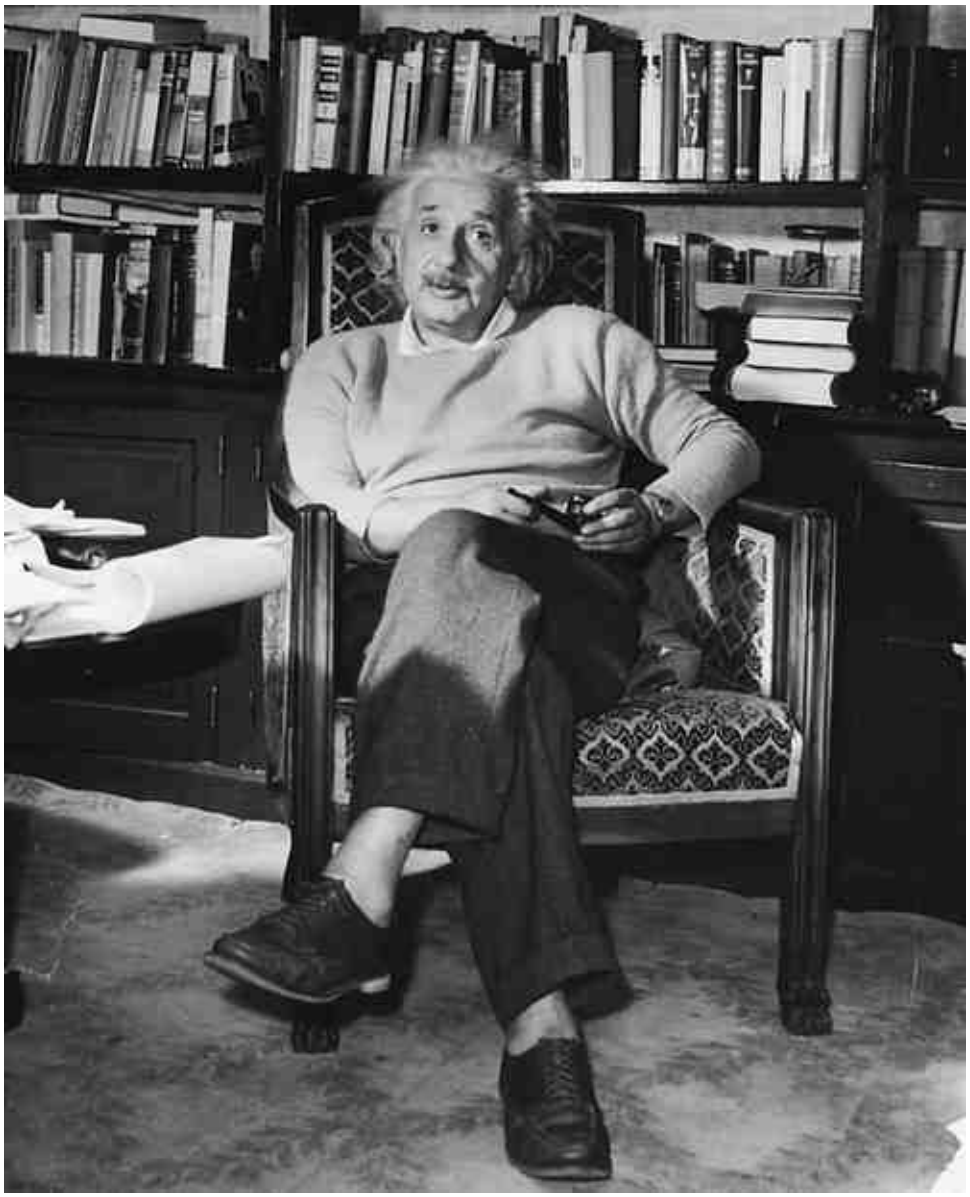
---

Albert Einstein : Society and Personality (2022-12-29 04:55)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Albert Einstein : Society and Personality



Albert Einstein Ideas and Opinions SOCIETY AND PERSONALITY *[Mein Weltbild, Amsterdam: Querido Verlag, 1934.]*

When we survey our lives and endeavors, we soon observe that almost the whole of our actions and desires is bound up with the existence of other human beings. We notice that our whole nature resembles that of the social animals. We eat food that others have produced, wear clothes that others have made, live in houses that others have built. The greater part of our knowledge and beliefs has been communicated to us by other people through the medium of a language which others have created. Without language our mental capacities would be poor indeed, comparable to those of the higher animals; we have, therefore, to admit that we owe our principal advantage over the beasts to the fact of living in human society. The individual, if left alone from birth, would remain primitive and beastlike in his thoughts and feelings to a degree that we can hardly conceive.

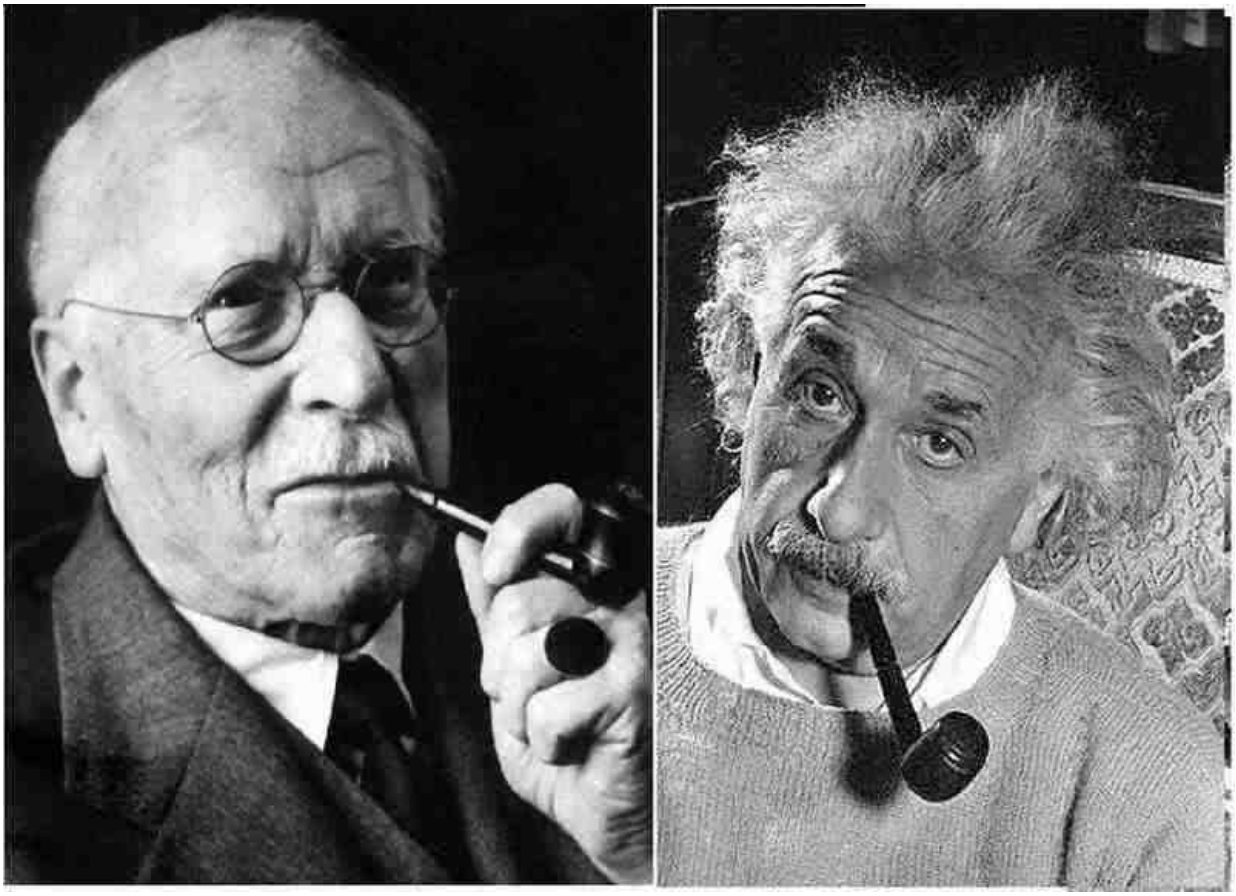
The individual is what he is and has the significance that he has not so much in virtue of his individuality, but rather as a member of a great human community, which directs his material and spiritual existence from the cradle to the grave. A man's value to the community depends primarily on how far his feelings, thoughts, and actions are directed toward promoting the good of his fellows. We call him good or bad according to his attitude in this respect. It looks at first sight as if our estimate of a man depended entirely on his social qualities. And yet such an attitude would be wrong. It can easily be seen that all the valuable achievements, material, spiritual, and moral, which we receive from society have been brought about in the course of countless generations by creative individuals. Someone once discovered the use of fire, someone the cultivation of edible plants, and someone the steam engine. Only the individual can think, and thereby create new values for society, nay, even set up new moral standards to which the life of the community conforms.

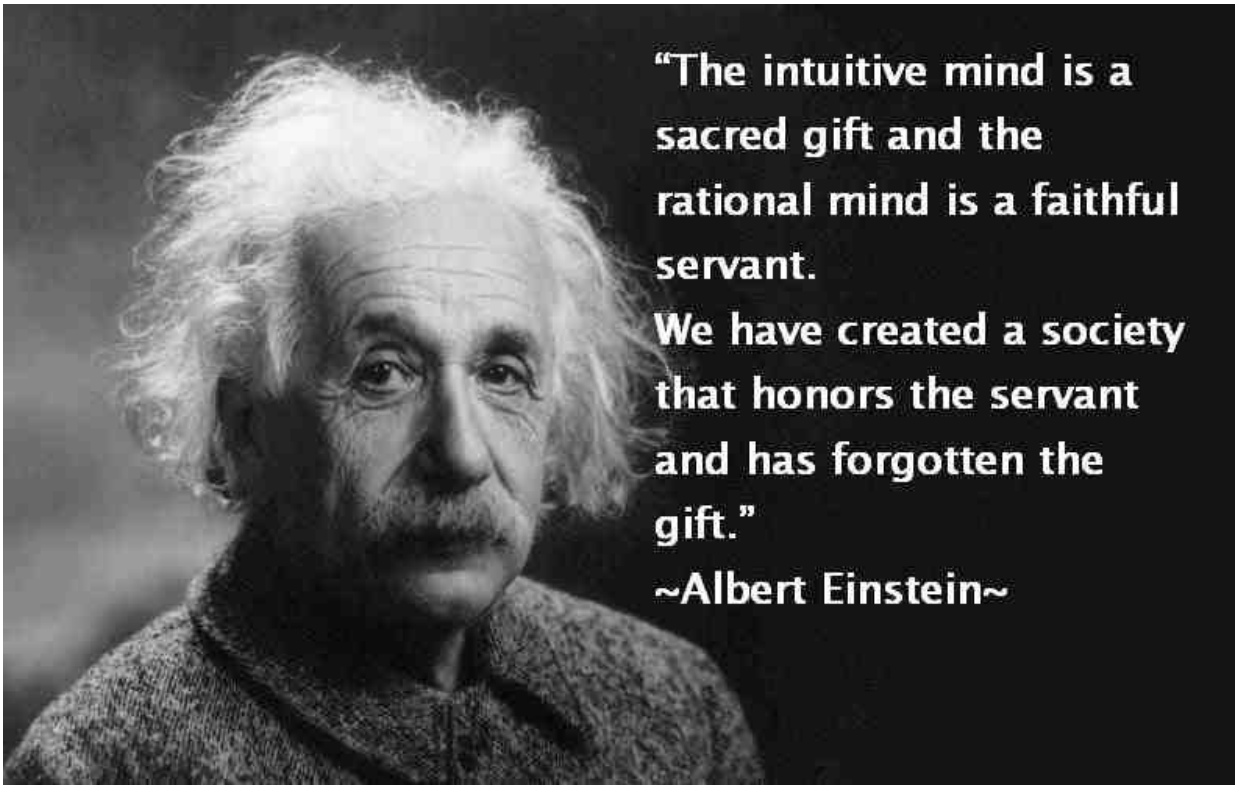
Without creative personalities able to think and judge independently, the upward development of society is as unthinkable as the development of the individual personality without the nourishing soil of the community. The health of society thus depends quite as much on

the independence of the individuals composing it as on their close social cohesion. It has rightly been said that the very basis of Graeco-European-American culture, and in particular of its brilliant flowering in the Italian Renaissance, which put an end to the stagnation of medieval Europe, has been the liberation and comparative isolation of the individual. Let us now consider the times in which we live. How does society fare, how the individual ? The population of the civilized countries is extremely dense as compared with former times; Europe today contains about three times as many people as it did a hundred years ago. But the number of leading personalities has decreased out of all proportion. Only a few people are known to the masses as individuals, through their creative achievements.

Organization has to some extent taken the place of leading personalities, particularly in the technical sphere, but also to a very perceptible extent in the scientific. The lack of outstanding figures is particularly striking in the domain of art. Painting and music have definitely degenerated and largely lost their popular appeal. In politics not only are leaders lacking, but the independence of spirit and the sense of justice of the citizen have to a great extent declined. The democratic, parliamentarian regime, which is based on such independence, has in many places been shaken; dictatorships have sprung up and are tolerated, because men's sense of the dignity and the rights of the individual is no longer strong enough. In two weeks the sheep like masses of any country can be worked up by the newspapers into such a state of excited fury that men are prepared to put on uniforms and kill and be killed, for the sake of the sordid ends of a few interested parties. Compulsory military service seems to me the most disgraceful symptom of that deficiency in personal dignity from which civilized mankind is suffering today.

No wonder there is no lack of prophets who prophesy the early eclipse of our civilization. I am not one of these pessimists; I believe that better times are coming. Let me briefly state my reasons for such confidence. In my opinion, the present manifestations of decadence are explained by the fact that economic and technologic developments have highly intensified the struggle for existence, greatly to the detriment of the free development of the individual. But the development of technology means that less and less work is needed from the individual for the satisfaction of the community's needs. A planned division of labor is becoming more and more of a crying necessity, and this division will lead to the material security of the individual. This security and the spare time and energy which tlle individual will have at his disposal can be turned to the development of his personality. In this way the community may regain its health, and we will hope that future historians will explain the morbid symptoms of presentday society as the childhood ailments of an aspiring humanity, due entirely to the excessive speed at which civilization was advancing.




"The intuitive mind is a sacred gift and the rational mind is a faithful servant.
We have created a society that honors the servant and has forgotten the gift."
~Albert Einstein~

1. https://www.facebook.com/groups/56536297291/

John Keats : The Alchemy of Art (2022-12-30 07:39)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[paypal _donation _button border="5"]

[2]Carl Jung Depth Psychology Facebook Group

[3]**John Keats : The Alchemy of Art**

John Keats. Wood engraving after J. Severn, 1819

The Alchemy of Art

A Study in the Evolution of the Creative Mind of John Keats

by G.B. Sullivan

"From the time John Keats began *Endymion* (March 1817) until his abandonment of the second version of Hyperion (September 1819), we have thirty vital months comprising a span of development unparalleled in English literature. This dissertation focuses upon the central feature of that development — the evolution of the creative mind of the poet. (...)

By concentrating on the hero of Endymion I hope to establish the nature of the evolutionary happening by which the unconscious poet of Endymion became the great poet capable of writing Hyperion.

Murry writes,"*If we could know the process by which that inward victory was accomplished, a great secret would be ours.*" Murry is right, and I feel that the solution to Keats' secret lies in the realm of creative transformation and the successive changes within the poet that have left their traces in Endymion to be studied here, and in *Hyperion* and *The Fall of Hyperion* treated later.

In these poems we can witness the regeneration of the poet through his art by the heroic pattern this achievement followed. In the most general sense, this study concerns the poet's salvation through his work. It involves tracing in the poetry the process by which the whole man, the totality of the conscious and the unconscious personalities, is created.

That is to say, his is a study of the self creation of Keats, whose own commentary on the writing of Endymion commends this manner of inquiry to us:

"The Genius of Poetry must work out its own salvation in a man: It cannot be matured by law and precept, but by sensation and watchfulness in itself . — That which is creative must create itself —

In Endymion, I leaped headlong into the Sea, and thereby have become better acquainted with the Soundings, the quicksands, and the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea and comfortable advice.

— I was never afraid of failure; for I would sooner fail than not be among the greatest."

(I, 377)

The writing of Endymion was indeed bound up with the young poet's zeal to grow. It is the beginning of his continual endeavor to allow the realization within himself of what he calls here the "Genius of Poetry". This Genius must work out its own salvation in a man independently of law and precept, requiring only the sensation and watchfulness, or openness of the creative man to the transpersonal, that is to say he characteristically experiences the eternal presence of the archetypal world.

The poet says: "*... that which is creative must create itself.*" This remark is of paramount importance. It is really the core of this dissertation, because I attempt to show that the creative in Keats, that which creates itself, is his self, his psychic totality as an individual. The salvation of the Genius of Poetry in Keats was, as I see it, the creation of his creative self.

(...)

[4]Hans Thoma - Endymion, 1886

CHAPTER I : PROLOGUE TO E NDYMION

The Idea of a Hero

The discussion of this dissertation is patterned according to the stages of the hero myth: the eternal quest that leads the protagonist along his path of adventures and glorious feats toward the fulfillment of his goal.

Erich Neumann relates the story of the hero to the development of human consciousness. Joseph Campbell is another who has contributed greatly to our understanding of the hero in *The Hero with a Thousand Faces (1949)* but his findings relate only tangentially to ay dissertation.

Primarily, I follow Neumann who shows that the myth of the hero proceeds through a series of stages that represent first the symbolic differentiation of the ego and ultimately symbolize the realization of the self.

The cosmic characteristics of the hero story derived from its similarities to the path of the sun, which stands high at the zenith and then is plunged into deepest night, to rise again in new splendor. The hero's wandering, always a typical characteristic, symbolizes the primordial urge for return to the lost mother, a drama reenacted in the sun's unerring return to the womb of night at the end of every day.

It was Jung who was first to identify the hero with the psychological life- force called *libido*. Because of the hero's connection with psychic energy, his development or progress symbolizes the growth and progress of human personality. In general it can be said that the hero represents consciousness.

Art exteriorizes the goals of the personality which are, first, consciousness of the ego and, second, consciousness of the self. This exteriorization takes the form of the hero myth and is grounded fundamentally upon the heroism of the artist himself. Neumann has distinguished three distinct classes of heroism by which different kinds of individual developments can be classified,

irst, there is the extraverted type whose aim is action : he is the founder, leader, and liberator who changes the world he is in.

Second, the introverted type who is the culturebringer, the redeemer and savior who explores the inner values of the world that is in him, thereby discovering the source of knowledge and wisdom, law and faith, revealing their eternal pattern as a work to be accomplished and an example to be followed. The creative act of raising the secret treasure is common to both types of hero, and the prerequisite for this is union with the liberated captive — archetypal motifs repeated again and again in the hero sagas of the world.

The third class of hero, and the most important to the student of the nineteenth century is the centroverted type who does not intend to change the world through his conflict with inside or outside, but seeks instead to transform the personality. Self-transformation is his true and distinguishing aim, and the liberating effect this may have upon the world is only secondary.

While his self-transformation may be held up as a human ideal, the exemplar, the *Great Individual,* the model of all individual developments, his will is not directed to the collective; for in him centroversion expresses a natural trend of the human psyche, which is operative from the very start and forms the basis not only for self preservation, but of self-formation as well.

The course Keats had decided upon was a heroic one, the long and arduous way to knowledge of the self, the way of the third type of hero who does not seek to change the world, as such, but by going beyond the struggle with inside or outside, to transform the personality. To do some good for the world was really only secondary in Keats' mind. Moneta pronounces at the end of his quest in *The Fall of Hyperion* :

What benefit canst thou do, or all thy tribe,

To the great world ? Thou art a dreaming thing,

A fever of thyself.

The real subject and purpose of Keats' myth of individuation is the self– transformation

of Keats, who was a *« fever of himself »*.

(...)

The motifs of "insignificance", exposure, abandonment, and danger are indications of how precarious is the psychic possibility of wholeness and the enormous difficulties to be met with

in attaining this highest goal. Endymion frequently expresses his sense of powerlessness and helplessness in the face of the obstacles that keep him from this

attainment :

"*How long must I remain in jeopardy*

Of blank amazements that amaze no more ?"

The child hero receives his direction from the outside, chosen by the forces that will transform him. He is called or Individuation has its own course that the hero perforce must follow. Soon surrounded by fearsome wonders, Endymion sits for a moment to collect himself and to think upon his past. Thinking about the past amplifies his sense of loneliness and this is related to the "child's" abandonment. Since Endymion is developing towards independence, he must detach himself from his origins. Hence, the abandonment he experiences is a necessary condition of his quest.

In my understanding the meaning of his aloneness is that, as bringer of light or changer of consciousness, Endymion must overcome darkness, which is to say that he must overcome the earlier unconscious state. Higher consciousness is knowledge going beyond what we are conscious of at the moment. This is the equivalent of being all alone in the world. Hence the loneliness of the hero, loneliness expressing the conflict between every bearer of higher consciousness and his surroundings; Endymion's solitude, then, is symptomatic of the movement toward*higher consciousness*.

(...)"

Source:

[5]*The Alchemy of Art: A Study in the Evolution ofthe Creative Mind of John Keats*

by G. Brian Sullivan

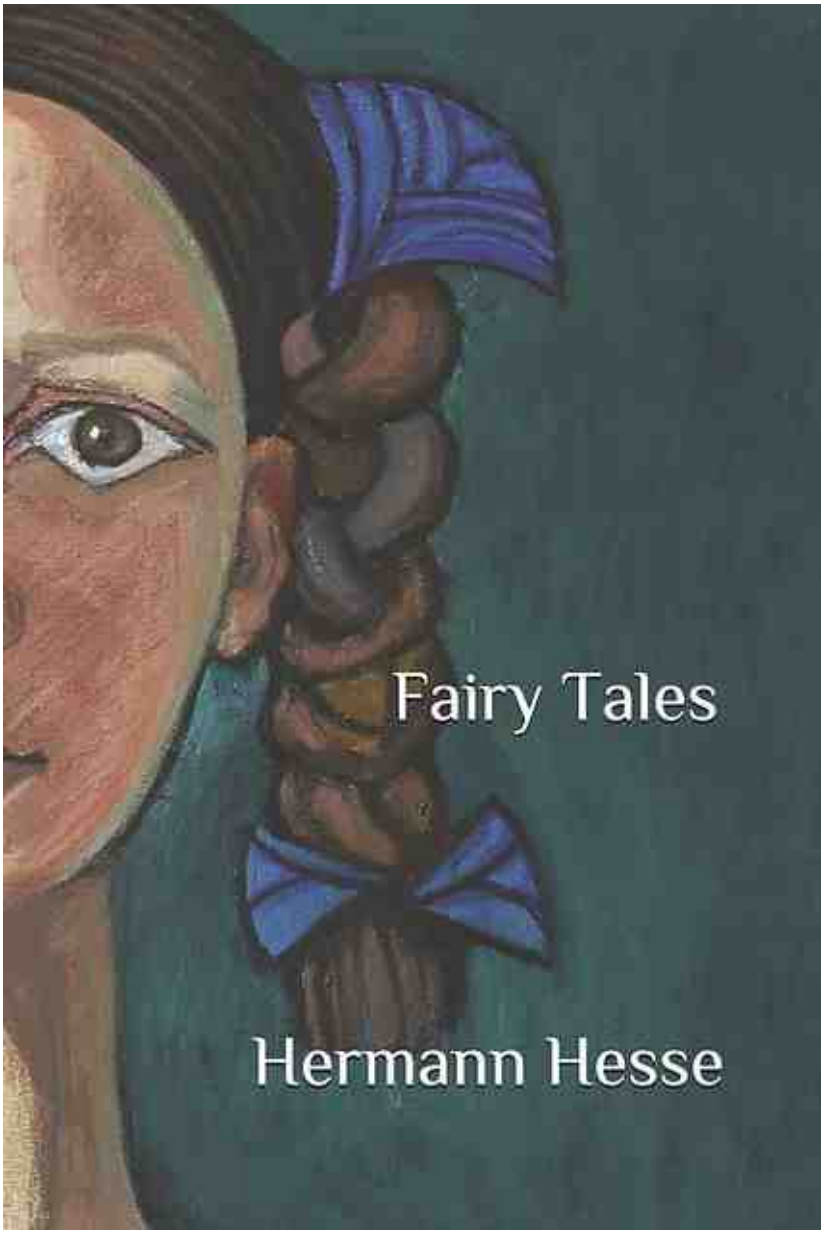
1. https://www.facebook.com/groups/56536297291/
2. https://www.facebook.com/groups/56536297291/
3. https://www.anthologiablog.com/post/john-keats-the-alchemy-of-art
4. https://en.wikipedia.org/wiki/fr:Hans_Thoma
5. https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1115&context=englishdiss

"A Man by the Name of Ziegler", by Hermann Hesse (2022-12-31 04:21)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

A Man by the Name of Ziegler", by Hermann Hesse



[2]Hermann Hesse A Man by the Name of Ziegler (1908)

"There was once a young man by the name of Ziegler who lived on Brauer Street. He was one of those young men whom we meet every day time and again, but we never really notice his face because it resembles everyone else's, like a collective face. Ziegler did everything that such people always do and was just like them. He was not untalented, but also not talented. He loved money and entertainment, liked to wear nice clothes, and was just as cowardly as most people.

His life and actions were determined less by impulses and aspirations than by prohibitions and the fear of punishment. At the same time he had many honorable qualities and was in general, all things considered, a delightfully normal man who thought of himself as very nice and important. Indeed, he regarded himself, just as every person tends to do, as a unique individual, while he was really typical. He believed that his life and destiny were at the center of the world's attention, just as everyone does. He had very few doubts, and when the facts contradicted his views on life, he shut his eyes in disapproval.

As a modern man, Ziegler had an infinite respect not only for money but also for that other powerful force — science. Yet he would not have been able to say what science actually was. When he thought of science, he meant something like statistics and a little bacteriology. He knew very well how much money and honor the government gave to science. In particular he respected cancer research, for his father had died from cancer, and Ziegler assumed that this science, which had made great progress in the meantime, would not allow the same thing to happen to him.

In his appearance, Ziegler tried to distinguish himself by dressing somewhat beyond his means, and he always kept up with the particular fashion of the year. On the other hand, he looked down upon the trends of the month or season, for it would have taxed his pocket too much to keep up with them, and thus he regarded them as foolish affectations. He had great esteem for integrity and did not shy from cursing his supervisors or governments — but only among friends and in places where he felt secure.

Actually, I am probably spending too much time on this description. Ziegler was truly a charming young man, and his loss is our loss. Indeed, his end came early and in a strange way that undermined all his plans and justifiable hopes for the future.

At one point, soon after he had arrived in our city, he decided that he would enjoy himself by spending an entire Sunday on an outing of some kind. He had not yet found the right companions to accompany him; nor had he joined a club, because he had difficulty making up his mind which one suited him. Perhaps this was his misfortune. It is not good for a man to be alone. So he had no choice but to go sightseeing by himself and diligently inquired what was worth seeing in the city.

After careful deliberation he decided to visit the museum of history and the zoo.

The museum was free on Sunday mornings, and the zoo had a reduced price of admission in the afternoons. Dressed in his new street clothes with a scarf that he loved very much, Ziegler

went to the museum of history on Sunday morning. He brought with him his thin, elegant walking stick — a square, red-polished stick that made him look distinguished and important. To his dismay, however, the guard prevented him from taking the stick into the rooms of the museum, and he was obliged to leave it in the wardrobe.

There was a great deal to see in the large high-ceilinged rooms, and the pious visitor solemnly praised the omnipotent force of scholarly research, whose merits were on display here too, as Ziegler realized from the information printed on the exhibition cases. Indeed, these descriptions transformed old junk like rusty keys, broken copper necklaces, and similar things into astonishingly interesting items. It was wonderful to see how science took care of all this, how it controlled everything, how it knew how to control everything — oh yes, it would certainly find a remedy for cancer soon and perhaps eliminate dying altogether.

In the second room he found a glass case whose windows cast such a strong reflection that he could check his suit, haircut, collar, pleats, and tie with care and satisfaction for one whole minute. Now he could take a deep breath of relief and proceed to pay homage to some products of the old woodcutters. They were highly productive guys, he thought benevolently, even though they were very naive. He looked at an old standing clock with ivory feet that had figures dancing a minuet at the stroke of the hour and gave it his approval.

Soon, however, the entire affair began to bore him somewhat. He yawned and frequently took out his pocket watch, which he certainly could afford to show. It was made of heavy gold and was an heirloom from his father. There was still a great deal of time before lunch, he noticed with regret, and so he went into another room that managed to arouse and recapture his curiosity. It contained objects of medieval superstition, books about magic, amulets, and the costumes of witches.

In one corner there was an entire alchemical workshop with vinegar, mortar, test tubes, dried pig bladders, a pair of bellows, and many other items. This corner was partitioned off by a woolen rope. A sign indicated that the objects were not to be touched. People never read such signs very carefully, however, and Ziegler was all by himself in the room. So without thinking, he stuck his arm over the rope and touched some of the strange things.

He had heard and read a good deal about the Middle Ages and the odd superstitions held during that time. He could not understand how the people of that era could have been concerned with such childish stuff and why witches and all those other crazy things had not simply been banned. On the other hand, alchemy could certainly be excused, because it had given rise to chemistry, which became so useful. My God, if one thought about it, the goldmaker’s crucible and all the ridiculous magical junk had perhaps been necessary.

Otherwise, we would have neither aspirin nor gas bombs today !

Without thinking about what he was doing, Ziegler took a tiny globule, something like a pill, in his hand. It was dried-out and weightless. He turned it between his fingers, and as he was about to put it down, he heard footsteps behind him. He turned around. Another visitor had entered the room. Ziegler was ashamed that he was holding the tiny globule in his hand, for he had definitely read the warning sign that prohibited such things. So he closed his hand,

stuck it into his pocket, and left the room.

Only when he reached the street did he remember that he still had the pill. He pulled it out and thought about throwing it away. But before he did, he held it up to his nose and smelled it. Since it had a faint smell like tar that delighted him, he put the tiny globule back into his pocket.

Soon afterward he went into a restaurant, ordered something to eat, thumbed through some newspapers, adjusted his tie, and glanced at the other guests, sometimes with respect, sometimes with condescension, depending on how they were dressed. Since the meal was taking a while, Ziegler took out the alchemist's pill that he had inadvertently stolen and smelled it. Then he scratched it with the nail of his index finger. Finally he yielded to a childish desire and stuck it into his mouth. Within seconds it began dissolving, and since the taste was not unpleasant, he swallowed it down with a sip of beer. Right after this the waiter brought his meal.

At two o'clock the young man jumped off the trolley, went to the entrance of the zoo, and paid for a Sunday ticket. He went into the monkey house with a friendly smile on his face and stopped in front of the large chimpanzee cage. The big ape blinked, nodded at him in good humor, and spoke the following words in a deep voice :

"How's it going, my dear brother ?"

Repelled and horrified, the visitor turned quickly away and heard the ape cursing at him as he departed.

"The guy's still proud ! Flatfoot ! Idiot !"

Ziegler hurried over to the long-tailed monkeys, who were dancing uninhibitedly and screaming,

"Give us some sugar, comrade !"

But when he did not have any sugar, they became angry, mimicked him, called him a poor devil, and bared their teeth at him. Ziegler could not stand it. Stunned and confused, he fled the monkey house and headed for the moose and deer, whose behavior he expected would be much nicer.

A large splendid elk standing near the fence looked at the visitor. Now Ziegler felt deeply horrified, for ever since he swallowed the magic pill, he had understood the language of animals. So it was with the elk, who spoke with his eyes — two large brown eyes. His silent glance expressed majesty and mourning, and he showed the visitor how terribly he despised him and how superior he was to him. Indeed, Ziegler read in the silent majestic glance of the elk that he himself was nothing but dirt, a ridiculous and disgusting beast even with his hat,

stick, pocket watch, and Sunday suit.

Ziegler fled the elk and went to the mountain goats. From there to the chamois, to the llama, to the gnu, to the wild boars, and to the bears. None of these animals insulted him, but they did show their disdain. He listened to them and learned from their conversations what they thought about human beings. It was terrible what they thought. They were particularly amazed that, of all things, these ugly, stinking, worthless, two-legged creatures were allowed to run around freely in their preposterous disguises.

He heard a puma hold a conversation with its cub that was full of dignity and objective wisdom seldom heard among human beings. He heard a handsome panther comment on the pack of Sunday visitors, and he was short and to the point, using speech in an aristocratic manner. He looked the blond lion straight in the eye and learned how large and wonderful the wild world was where there are no cages or human beings. He saw a falcon sitting on a dead branch, sad and proud, in torpid melancholy, and he saw the bluejays bear their captivity with dignity, a shrug of the shoulders, and humor.

In desperation, stunned and torn from all his usual ways of thinking, Ziegler turned once again to human beings. He looked for a glance that would show understanding of his predicament and anxiety. He listened in on conversations and tried to catch some consoling words, something comprehensible, something that would do him good. He observed the behavior of the numerous visitors at the zoo, trying to locate signs of their dignity, character, nobility, and superiority. But he was disappointed. He heard their voices and words, saw their movements, gestures, and looks, and since he now saw everything through the eyes of an animal, he found nothing but a pretentious, lying, ugly society of creatures who seemed to be a preposterous mixture of different types of beasts.

Ziegler wandered frantically about, feeling completely ashamed of himself. He had long since thrown his square stick into the bushes, followed by his gloves. But when he now tossed his hat from his head, took off his boots, ripped off his tie, and pressed himself sobbing against the fence of the elk stable, he caused a great sensation, was taken into custody, and eventually brought to an insane asylum."

1. https://www.facebook.com/groups/56536297291/
2. https://www.anthologiablog.com/post/amanbythenameofziegler-byhermannhesse

BlogBook v1.2,
LaTeX 2$_\varepsilon$ & GNU/Linux.
https://www.blogbooker.com

Edited: January 2, 2023